

T/W OFFICE HRS. 2:30

OT 300-01 MWF MC 51 - SPR 81  
OLD TESTAMENT THEOLOGY - PIERCE

COURSE GOALS:

1. To become familiar with the "state of the art" of Old Testament Theology (OTT), as well as its recent history.
2. To gain an understanding for, and appreciation of, several of the more important OT theologians.
3. To put into practice a method of OTT, dealing directly with the biblical text.

COURSE REQUIREMENTS:

1. Complete exams, projects, and reading assignments as per the attached Class Calendar. Late work will receive a grade penalty.
2. Show regular and active attendance in classroom sessions.

GRADING:

Figured on combined scores of exams (60%) and papers (40%).

CLASS CALENDAR:

Week #:

THEME

1. Intro. to class; Hasel, OTT: Basic Issues, chs. 1-2.
2. Hasel, chs. 3-5.
3. Hasel, ch. 6; Kaiser, TOTT, vii-40 (reserve); definition sheet due Wednesday (2/18); exam over Hasel = Friday (2/20).
4. Laurin, Contemporary OT Theologians, "Eichrodt": Eichrodt, TOT, I:11-69, 512-20 (reserve).
5. Laurin, "von Rad"; von Rad, OTT, I:v-35, 103-28 (reserve).
6. Harvey, Bibl. Theo. Bul., I (Feb. 71), 5-29 (reserve); Spriggs, Two OT Theologies (reserve).
7. Laurin, "Jacob"; Jacob, TOT, 11-36; Day of Prayer; Laurin, "Knight"; Knight, A Christian TOT, 7-11, 349-58 (reserve).
8. Laurin, "van Imschoot"; van Imschoot, TOT, ix-5; Kaiser, 41-69 (reserve); exam over Laurin = Friday (3/27).
- 9-10. Topic: "Theology of the Pentateuch"; 1-1/2 hrs. X 3 days per week of collateral reading from reserve list (9 hrs. total); 4-6 pp. interaction/critique due Friday (4/10); typed double-spaced.
- 11-12. Topic: "Theology of Prophets"; second interaction/critique due Friday (5/1).
- 13-14. Topic: "Theology of Writings"; third interaction/critique due Friday (5/22).
15. Memorial day; conclusions/review; final exam over class notes from weeks 9-14 = Friday (5/29).

CRITIQUE

NOT SUMMARY/REACTION  
AGREE/DISAGREE BECAUSE...



OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE

COURSE GOALS:

1. To develop a knowledge of the history of the science of OTT, an understanding of the methodologies which have arisen, and an appreciation for the major contributors to the field.
2. To put into practice a method of OTT, dealing directly with the biblical texts in an inductive fashion.

COURSE REQUIREMENTS:

1. Complete exams, projects, and reading assignments as per the attached calendar; late work will receive a grade penalty.
2. Show regular and active attendance in class sessions.

GRADING:

Figured on combined scores of exams (50%) and projects (50%). Attendance and class participation will be considered in borderline situations.

CLASS CALENDAR:

- Week # 1. Intro. to class; definition of terminology.
2. Hasel, pp. 1-34; "history of development of OTT."
  3. Hasel, pp. 35-104; "methodologies for doing OTT."
  4. Hasel, pp. 105-144; Kaiser, TOTT, pp. vii-40; "methodologies for doing OTT" concluded; exam.

From this point the class sessions will consist of an inductive examination of the OT material with special attention given to the development of an OTT. Each student will supplement/prepare for the class lectures in two specific ways: (1) by reading for 1½ hrs. per week in general material related to OTT provided in the reserve section of the library (a 1 page summary/bibliographic report on this is due each Friday); (2) by preparing a 3-4 pp. essay on the theology of each of the scriptural units studied (these are due each Wednesday of the respective weeks). The essays should deal with three areas: (a) the life-situation related to the particular scriptural unit, (b) the way the writer addressed the situation, (c) the contribution made to the theme or center of OTT by this material.

1 1/2 HR  
CORLAT-

4 1/2 HR

WRITING

does not  
exist

6:37

CLASS CALENDAR (cont.)

Week #

5. Pre-exilic history (Genesis, Exodus, Leviticus, Numbers) X
6. Pre-exilic history (Deuteronomy) X
7. Pre-exilic prophets (Isaiah, Amos, Hosea, Micah, Jonah, Nahum, Zephaniah, Habakkuk, Song of Songs) X
8. Exilic history (Joshua, Judges/Ruth, Samuel, Kings) - Deuteronomistic History X
9. Exilic prophets (Jeremiah/Lamentations, Ezekiel, Obadiah)
10. Post-exilic history (Chronicles, Ezra-Nehemiah) - Canonical
11. Post-exilic prophets (Joel, <sup>DATE</sup> Haggai, Zechariah, Malachi)
12. Post-exilic writings (Daniel, <sup>THEME</sup> Esther)
13. Wisdom Literature (Proverbs, Job, Ecclesiastes)
14. Worship Literature - Psalms
15. Summary & Conclusions to OTT; optional final exam.

BpST 11/10/81  
ADVANCE



OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE  
Tetrateuch/Deuteronomistic History: An Outline

I. TETRATEUCH (Genesis--Numbers)

A. Adam to Abram (Gen. 1-11)

1. Adam to Noah (1-5)
2. Noah to Abram (6-11)

PURPOSES  
GOT TO ABRAHAM

B. Abram (Abraham) to Jacob (Israel), (Gen. 12-25)

1. Initiation of covenant, (12:1-3)
2. 1st confirmation, (12:4-9)
3. 2nd confirmation, (13:14-18)
4. 3rd confirmation, (15:1-21)
5. Fulfillment of covenant to Abraham, (17:1-27; 18:1-15; 21:1-7)
6. Test of covenant faith, (22:1-19)
7. Birth of Esau & Jacob; death of Abraham, (25)

ABRAHAMIC COVENANT  
DEVELOPMENT OF 25 YRS.

ISAAC

JACOB

NATION

COVENANT

C. Jacob (Israel) to Egypt, (Gen. 25-50)

1. Transfer of covenant to Isaac, (26)
2. Transfer of covenant to Jacob, (28:10-22)
3. Renewal with Jacob, (32:22-32)
4. Renewal with Jacob, (35:9-15)
5. Final encounter with Jacob, (46)
6. Joseph story, (37-50)

COVENANT

D. Egypt to Mount Sinai, (Exod. 1-18)

1. Enslaved to Egypt, (1-11)
2. Redeemed by Yahweh, (12-18)

E. The Law Given at Mount Sinai, (Exod. 19--Lev. 27)

1. Worship established through priests, Levites, and tabernacle, (Exod. 19-40)
2. Festivals, sacrifices, civil and ceremonial laws prescribed, (Leviticus)

F. The Failure of a Generation, (Numbers 1-36)

1. Preparing to leave Mt. Sinai (1-10)
2. March to Kadesh-barnea, (10-12)
3. Tragedy at Kadesh-barnea, (13-14)
4. Wilderness Wanderings, (15-19)
5. Encampment at Moab, (20-36)

p. 72

SIMEON - 37. FROM 5 HURT.

LEVI - 20 ALONG  
GAD - 10  
ASSUR - 11

II. DEUTERONOMY: More than a Second Law-Giving.

603 THOUSAND  
601

OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE  
Tetrateuch/Deuteronomic History: An Outline

II. DEUTERONOMY: More than a Second Law-Giving

A. Title to the Book (1:1-5)

B. Moses' 1st Exposition of the Law (1:6--4:43)

(A Historical Review)

C. Moses' 2nd Exposition of the Law (4:44--26:19)

(A Second Law-Giving)

D. Moses' 3rd Exposition of the Law (27:1--30:20)

(A Prediction of the Future)

E. Moses' Charge to the People (31:1--32:52)

1. To the people in general (31:1-6; 32:44-47)
2. To Joshua (31:7-8, 23)
3. To the priests (31:9-13)
4. God's charge to Moses (31:14-22; 32:48-52)
5. To the Levites (31:24-29)

F. Moses' Blessing of the Tribes (33:1-29)

G. Epilogue to the Book (34:1-12)

III. JOSHUA, JUDGES/RUTH, SAMUEL, KINGS: A History Based  
on the Theme of Deuteronomy.



III. JOSHUA, JUDGES/RUTH, SAMUEL, KINGS: A History Based  
on the Theme of Deuteronomy.

A. Inheritance of a Promised Land (Josh. 1-24)

1. Conquest of Canaan, (1-12)
2. Dividing of the Territory, (12-22)
3. Epilogue to the Book, (23-24)

B. Failure as Covenant People under Charismatic Leaders,  
(Judg. 1--1 Sam. 8).

1. Introduction to Book, (Judg. 1-2)
2. Oppression under Local Enemies, (Judg. 3--1 Sam. 8)  
(climax reached in the fall of Shiloh, 1 Sam. 4)

C. Failure as Covenant People under a King, (1 Sam. 9--  
2 Kgs. 25).

1. The Rise and Fall of Saul, (1 Sam. 9-31)
2. The Rise and Fall of David, (2 Sam. 1-24)
3. The Rise and Fall of Solomon, (1 Kgs. 1-11)
4. The Rise and Fall of Israel (1 Kgs. 16--2 Kgs. 17)  
and Judah (2 Kgs. 16-25).

A CONFESSION OF ISRAEL'S GUILT BEFORE A RIGHTEOUS LORD: *"Do not be like your fathers, to whom the former prophets proclaimed, saying, 'Thus says Yahweh of hosts, "Return now from your evil ways and from your evil deeds,"' But they did not listen or give heed to Me," declares Yahweh. "Your fathers, where are they? And the prophets, do they live forever? But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said, 'As Yahweh of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.'"*

-ZECHARIAH, 1:4-6

OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE  
Pre-exilic Prophets

#### IV. PRE-EXILIC PROPHETS: The Fall of a Nation

##### A. Eighth Century Prophets

###### 1. Amos

- a. Collection against the nations and Israel & Judah, 1-6
- b. Visions of Judgment against Israel, 7-9

###### 2. Hosea

- a. Illustration of Book's message, 1-3
- b. Collection of prophet's sermons, 4-14

###### 3. Isaiah

- a. Title to Book, 1
- b. Prediction of Doom, Pre-exilic perspective, 2-33
  - 1) Short introduction, 2-5
  - 2) Historical vignette, 6-8
  - 3) Collection of prophet's sermons, 9-33
- c. Hope for the Future, Exilic/Post-exilic perspective, 34-66
  - 1) Short introduction, 34-35
  - 2) Historical vignette, 36-39
  - 3) Collection of prophet's sermons, 40-66

###### 4. Micah: A Miniature of Isaiah [not only]

###### 5. Jonah: God's Grace to Assyria [Theme]

##### B. Seventh Century Prophets

###### 1. Nahum: God's Judgment on Assyria

###### 2. Zephaniah: The Day of Yahweh is Near

*2nd mention of the AMO 55:15-20*

*(what is it?)  
(2nd coming, 586 B.C.?)*

###### 3. Habakkuk: Theological Wrestling with God

*does not speak to people rather a sage over on scene  
what is the message from wrestling*



390 40  
OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE  
Pre-exilic/Exilic

C. A Prophet in Disguise: Song of Songs

V. EXILIC PROPHETS: The Captivity of a Nation

A. Jeremiah/Lamentations

1. The Era of Josiah, (1-20)
2. The Era of Jehoiakim, (25-26, 35-36, 45-46)
3. The Era of Zedekiah through Gedaliah, (21, 24, 27-29)
4. The Fall of Jerusalem (34-44, Lam.)

B. Ezekiel

1. A Present Judgment, (1-32)
  - a. Yahweh leaves His temple, (1-24)
  - b. Yahweh also judges the nations, (25-32)
2. A Future Hope: Yahweh rebuilds His temple and city, then returns to His people, (33-48).

C. Obadiah: Vengeance on the Enemies of God's People

VI. POST-EXILIC PROPHETS: Rebuilding a People

A. Joel

1. The Locust Plague, (1:1--2:11)
2. Call to Repentance, (2:12-17)
3. A Gracious Answer, (2:18-19)
4. The Plague is Thwarted, (2:19-27)
5. The Great & Awesome Day of Yahweh, (2:28--3:21)

B. Haggai

1. Sermon #1: Lack of material blessing, (1:1-15)
2. Sermon #2: Discouragement while rebuilding, (2:1-9)
3. Sermon #3: Spiritual condition of people, (2:10-19)
4. Personal Word to Zerubbabel, (2:20-23)

VII. POST-EXILIC HISTORIES: Rebuilding an Ideal

A. The Ideal Monarch: David (1 Chr. 1--2 Chr. 9)

1. The foundations (1 Chr. 1-9)
2. The reign of David (1 Chr. 10-29)
  - a. his enthronement (10-12)
  - b. his greatest act (13-16)
  - c. his legacy (17, 21-26, 28-29)
  - d. his holy wars and warriors (18-20, 27)
3. The reign of Solomon: the ideal son (2 Chr. 1-9)

B. The Decline of the Dynasty: Measured by the Davidic Ideal (2 Chr. 10-36)

1. The davidic kings (10-35)
2. The end (36)

C. Reestablishing the Davidic Ideal: Ezra/Nehemiah

1. The return (Ezra 1-3)
2. Opposition: holy wars (Ezra 4-5; Neh. 4-6)
3. Reestablishing the davidic cultus (Ezra 6-8)
4. Reestablishing the davidic purity (Ezra 9-10; Neh. 13)
5. Reestablishing the davidic city (Neh. 1-3)
6. Reestablishing the davidic Israel (Neh. 7, 11-12)
7. Reestablishing the davidic worship (Neh. 8-10)



VIII. WRITINGS

A. Daniel: Life in Babylonian Captivity

1. [Hebrew] Dan 1: Introduction to entire book
2. [Aramaic] Dan 2-7: Theme expressed in narrative:

Dan 2-----	-----God
3-----	removes
4---God judges	4 empires
5---proud rulers	to
6-----	establish
7-----	His kingdom

3. [Hebrew] Dan 8-12: Theme expressed in visions:

Dan 8-----Vision of Media-Persia & Greece  
9---Daniel's prayer & God's response  
10-12-----Vision of Persia, Greece & end of  
time

B. Esther: Life in Persia Exile

1. The banquet where Vashti is dethroned, 1.1-22
2. The banquet where Esther is enthroned, 2.1--4.17
3. The banquet where Haman is destroyed, 5.1--7.10
4. The feast where the enemies of the Jews are  
destroyed, 8.1--9.32
5. Epilogue, 10.1-3

## SECTION A

INTRODUCTION TO THE COURSE OF STUDY  
REVIEW OF GENESIS THROUGH THE ERA OF SOLOMON  
OVERVIEW OF PRESENT COURSE OF STUDY

LESSON 1



## I. PRELIMINARY REMARKS

The purpose of this course is to introduce the beginning student to the literature of the Old Testament as outlined in the table of contents. No previous acquaintance with the Old Testament is presumed on the part of the reader. As a result the nature of the approach is purely *survey*. It is hoped that the student will gain an appreciation from this portion of the Bible and pursue further and more detailed studies in the future, as they will be avoided, for the most part, in this syllabus.

Six *key areas* should soon become the object of the student's attention. They are

- key persons
- key events
- key places
- literary structure
- chronology
- theological intent

These are the elements which the professor will seek to emphasize in classroom lectures and discussions. They will form the "building blocks" for developing an understanding of the Old Testament from the mutual perspectives of history and literature. A brief explanation of each of these areas might be helpful.

### KEY PERSONS

Referring to those individuals who played a crucial role in the development of Israel's history. Men and women especially used by God to accomplish his purposes, such as Moses and David.

### KEY EVENTS

When the course of Israel's History, or the history of mankind, witnessed significant changes or influences. Examples here might include the division of Solomon's kingdom, the destruction of the temple, and the restoration of the people of Israel under Zerubbabel.

### KEY PLACES

A basic understanding of at least three maps is essential here: (1) Egypt and the Sinai Peninsula; (2) the Ancient Near East (ANE) in general; that is Egypt through Mesopotamia; (3) Palestine, with Phoenicia and Syria. Because so many excellent maps are available to the average reader of the Bible, I have not attempted to include those in this work. The student is referred to a good Bible atlas or the generally adequate maps furnished in the back of most Bibles and Old Testament survey books.

### LITERARY STRUCTURE

This refers to the basic structure of each of the Old Testament books. One should be able to think his/her way through each of the books, noting the general outline and theme. There is also included

under this concept the matter of literary type or style of an individual writer of scripture. Thus poetry should be distinguished from historic narrative; wisdom literature from prophetic.

### CHRONOLOGY

The beginning student should not try to memorize every date given in the workbook. Key dates will be emphasized either in the book or in classroom lectures. The student should also be able to reason in terms of centuries. Before the birth of Christ (B.C.) they are figured in the following manner:

14th century B.C. = 1399-1300 B.C.  
 6th century B.C. = 599-500 B.C.  
 1st century B.C. = 99-1 B.C.

(A.D. centuries are figured exactly the same, only counting forward.)

### THEOLOGICAL INTENT

Understanding the Old Testament to ultimately be God's word for his people, we are concerned with the meaning of the text. This applies to every book in the Old Testament, including the histories and wisdom books (like Ecclesiastes). In classroom sessions the scripture will be approached as the authoritative Word for faith and practice; thus the student is encouraged to do likewise in his personal preparation.

IN ADDITION TO the six key areas mentioned above, *a few words of general explanation* might prove helpful for introducing the student to the emphases of this particular professor.

First of all, with regard to *versions of the Bible*, a good, literal version in contemporary English is recommended. Such versions as the New American Standard, the Revised Standard Version, or the New International Version, are excellent. Those with a paragraph style of printing will be especially helpful for reading long sections of material.

Secondly, the covenant name for God in the Old Testament is usually represented by the English term *LORD* (as contrasted to the term *Lord* which stands for "master or sir"). In past years the Hebrew letters for this name, *YHWH*, have been misunderstood and thus rendered *Jehovah*. More recently, this has been corrected to read *Yahweh*. The author believes that a better understanding of the text can occur if the divine title is used where it occurs. Thus he will use the term *Yahweh* in this syllabus and in classroom lectures where it is applicable.

Thirdly, it should be noted that material normally covered in an *Old Testament Introduction (OTI)* will be mentioned in this course and workbook in a minimal fashion. A course in OTI is quite different from what is intended here, which is Old Testament Survey. Matters of dating, authorship, and special interpretive problems will be dealt with only briefly, as they relate to the general survey.

## II. ARRANGEMENT OF O.T. BOOKS (HEBREW BIBLE)

### LAW (Hebrew "torah"; Greek "pentateuch")

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

### PROPHETS (Former)

Joshua  
Judges (Ruth)  
Samuel  
Kings

#### (Latter)

Isaiah  
Jeremiah (Lamentations)  
Ezekiel  
The Twelve  
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

### WRITINGS

Psalms	
Job	
Proverbs	
Ruth	
Song of Songs	
Ecclesiastes	
Lamentations	
Esther	
Daniel	
Ezra	
Nehemiah	
Chronicles	

--five "festive scrolls"

Compare this arrangement with that found in the table of contents of an English Bible. Notice the variations. Can you guess at the reasons behind the two different arrangements? The English came from the Greek translation known as the Septuagint (LXX), made ca. 2nd-3rd century B.C.



### III. GENERAL REVIEW OF GENESIS THROUGH THE ERA OF SOLOMON

Genesis 1-11: The development of Hebrew history prior to Abram can be outlined around four key events (creation, fall, flood, tower of Babel) and two key men (Adam and Noah). No absolute dates can be assigned to this period.

Genesis 12-25: This section begins with the call of Abram (Abraham) and God's promise to him regarding a homeland and an heir. Through a miraculous series of events Abram is molded into a man of faith, while the promise of Yahweh is brought to a strange and wonderful fulfillment. Approximate date: late third millennium, B.C.

Genesis 25-50: In the previous section the fulfillment of the promise for an heir was initially met in the person of Isaac, Abram's son. In Genesis 25 one sees both the death of Abraham and the birth of his grandsons (through Isaac), Jacob and Esau. Jacob, renamed Israel, then becomes the focus of the writer's attention throughout the remainder of the book. The favored son of Jacob, Joseph, becomes a ruler in the strongest nation in the Near East at that time, Egypt. His father, Israel, and his family move to Egypt to avoid a devastating famine in the promised land of Canaan.

Exodus 1-18: While in Egypt the descendants of Israel grow in large number of people over a period of 430 years. However, it is also during this time that their honored position as relatives to the ruler Joseph changes drastically, so that they end up as greatly oppressed slaves in the 15 century B.C. But Yahweh has not forgotten the covenant that he made with their forefathers, Abraham, Isaac and Jacob. Through a succession of plagues which shook the entire Egyptian Empire he freed his people and led them out of the "iron furnace" of Pharaoh. This miracle of God, which came to be known as the *Exodus Event*, was destined to stand as a milestone in Israel's history for millennia to come. Approximate date: 1440 B.C.

Exodus 19-40: Having redeemed his people and brought them to the mountain of God (Sinai), Yahweh forms them into a nation. Their common constitution is found in the *Law of Moses (Torah)*. Worship is established through the priests, levites, and the tabernacle, where the very glory of Yahweh dwells among his chosen ones.

Leviticus: The covenant way of life is here elaborated. Religious festivals, sacrifices, civil and ceremonial laws are all made clear to those who would enter into covenant relationship with Yahweh, by faith.

Numbers: The nation of Yahweh is now brought to the land promised to their father Abraham over four centuries ago. However, through unbelief they refuse to possess the land and are condemned to 40 years of aimless wandering in the Sinai wilderness until all those 20 years of age and

older at the time of this incident (with a few key exceptions) perish. The Book of Numbers gives a brief account of the events of this generation of death, including also the settlement of the trans-jordan territory (east of the river) by the clans of Reuben, Gad, and half the clan of Manasseh.

Deuteronomy: After the awesome experience of the rebellion at Kadesh-Barnea, outline above, the new generation is ready to enter afresh a covenant relationship with Yahweh. Encamped in the plains of Moab, just east of the land of promise, Moses calls them and all generations which would follow them to covenant commitment. This book gives the essence of his speeches there in Moab during the months prior to the conquest of the land. Two new elements are introduced at this juncture: the idea of a central sanctuary to be located at Yahweh's chosen place in Palestine, and the promise of both exile and restoration for the generations who might break faith with their covenant partner, God.

Joshua: Not being permitted to enter Canaan himself, Moses transfers his authority to his military leader, Joshua, who leads the people in an incredibly short, but successful military campaign against the Canaanites. Joshua's campaign began in approximately 1400 B.C. and lasted about 7 years. The land was then divided between the 12 clans which represented the 12 sons of Israel (Jacob). The Levites received no inheritance because of their special position in service for God. The sons of Joseph, Ephraim and Manasseh, were treated as two tribes, receiving considerable portions.

Judges (Ruth): Although the military power of the Canaanites was essentially broken through the efforts of Joshua and his troops, the complete occupation of the captured territory came slowly. Through disobedience and apostasy the newborn nation found itself serving the nations who were to have served Israel. During this time Yahweh, in his grace, provided heroic leaders to deliver his people when they appealed to him. The period of the judges of Israel lasted until about 1050 B.C. The story in the book of Ruth takes place during this time.

1 Samuel: The *Books of Samuel and Kings* give a unified account of the rise and fall of the great *Davidic Empire*. The period of the judges eventually moved into the era of the monarchy. The people desired a king "like the other nations" and received their request in the person of Saul, an impressive figure from the clan of Benjamin. However, Saul proved to be an unacceptable man for the office of king over Israel. Consequently, the prophet Samuel, who had anointed Saul for this job, was called once again to seek a king for the people. This time he sought and found "a man after God's own heart," a shepherd from the clan of Judah, David. Although anointed king as a boy, David was to live in persecution and exile until the death of Saul, who stubbornly refused to relinquish the crown.

2 Samuel: After the death of Saul David established his reign over the nation of Israel, having put down some opposition from Saul's posterity. From this point the new king began to build the greatest political and religious empire that Israel has ever known. Further, as a man after God's heart, he became the model for every great king of Israel who would succeed him on the throne. Unfortunately, the latter years of David's reign were spotted with familial and political troubles which resulted from his adultery with the beautiful Bathsheba and his murder of her husband, Uriah the Hittite. After he had firmly established his political sovereignty, David had desired to build a temple for Yahweh in the nation's capital, Jerusalem. However, because he was a man of war and bloodshed, God informed David that God would, instead, build a house (i.e., dynasty) for David. The temple of the Lord would be built by David's son, and successor to the throne, Solomon.

1 Chronicles: The history of the writer of the Chronicles is given from a post-exilic perspective. That is, the writer lived after the return to Judea from the Babylonian Captivity (see overview chart below in this section). While the Spirit of God is ultimately the author of all Scripture, he uses different human authors with their own unique styles, emphases, and perspectives to communicate the Word of God to mankind. Thus, the history of the *Chronicles* carries a different message than that of the author(s) of *Samuel and Kings*. Both accounts are inspired and true; but the Chronicles account omits certain key elements in order to convey a special message to its readers. For instance, that tragic portion of David's life beginning with his adultery with Bathsheba and continuing through the judgment of God upon the nation and David's house is omitted, almost without inference. Likewise, the years of persecution and exile under the regime of Saul are passed over with only a brief reference to Saul's death in battle. For the writer of this history David is not merely a man of God; but, rather, he becomes a symbol of *the* man of God, after God's own heart. As such, he is set forth as the ideal for generations to follow.

The Era of Solomon (1 Kgs. 1-11; 2 Chron. 1-9): To the successor of David's throne was given the privilege of building the magnificent temple of Yahweh, which replaced the tabernacle in Jerusalem. This house of God would serve as the very center of the nation's religious and political existence until its destruction in 586 B.C. by the Babylonian king, Nebuchadnezzar. Solomon's reign lasted until 931 B.C., after which the kingdom of Israel was divided between his servant Jeroboam, son of Nebat, and his son Rehoboam.



#### IV. GENERAL OVERVIEW OF PRESENT COURSE OF STUDY

1 Kings 12--2 Kings 25: The era of the *divided kingdom* is presented in the Scripture from two perspectives. The writer of the Samuel-Kings history tells the story in the form of a confession of Israel's guilt and God righteousness as demonstrated in the exilic event. Time element here is 931-586 B.C.

2 Chronicles 10-36: The other perspective is given by the writer of the Chronicles. His theme is the *dauidic ideal*, as demonstrated in the line of dauidic kings who stand in sharp contrast to the kings of Israel. The Chronicler, although writing from the vantage point of the post-exilic era, covers essentially the same time period: 931-586 B.C.

Ezra-Nehemiah: The historical section is made complete with the writings of Ezra and Nehemiah. Here the reader is taken into the *restoration era* of the 5th century B.C. After the 70 year captivity had run its course, Yahweh showed his grace to those in exile and effected their return through the Persian monarch, Cyrus.

#### The Latter Prophets:

Isaiah-Jeremiah-Ezekiel: These three larger works form the first half of the Latter Prophets (the Former Prophets consisting of Joshua, Judges, Samuel, & Kings). *Isaiah* ministered in Judah during the days of Ahaz and Hezekiah (8th century B.C.). During his days the Northern Kingdom of Israel fell to the Assyrians (722 B.C.). *Jeremiah* began his work during the days of Josiah of Judah and continued through the fall of Jerusalem in 586 B.C. *Ezekiel*, likewise, witnessed the fall of Judah's capital, beginning his ministry in Babylon around 597 B.C. Together, these three spoke of judgment and blessing for the people of God, with prophecies that ranged from the very near future, to the end of the world.

The Twelve: The Book of the Twelve (Minor Prophets) parallels the work of Isaiah, Jeremiah, and Ezekiel, plus it continues well into the restoration era. In the 8th century one finds *Amos*, *Hosea* and *Jonah* in the Northern Kingdom, with *Micah* as a contemporary to Isaiah in Judah. In the 7th century *Nahum* appears, along with *Habakkuk* and *Zephaniah* who were contemporaries of Jeremiah during those last fateful days of Judah and Jerusalem. *Obadiah* is the only exilic representative of The Twelve, with *Joel*, *Haggai*, *Zechariah* and *Malachi* all ministering to the post-exilic community.

#### The Writings:

Daniel-Esther: These two books give one a picture of life in exile. In them we see the godly remnant as they maintain their faith in Yahweh through the most difficult experience in Israel's history thus far. In the Book of Daniel one also finds a kind of prophecy somewhat different

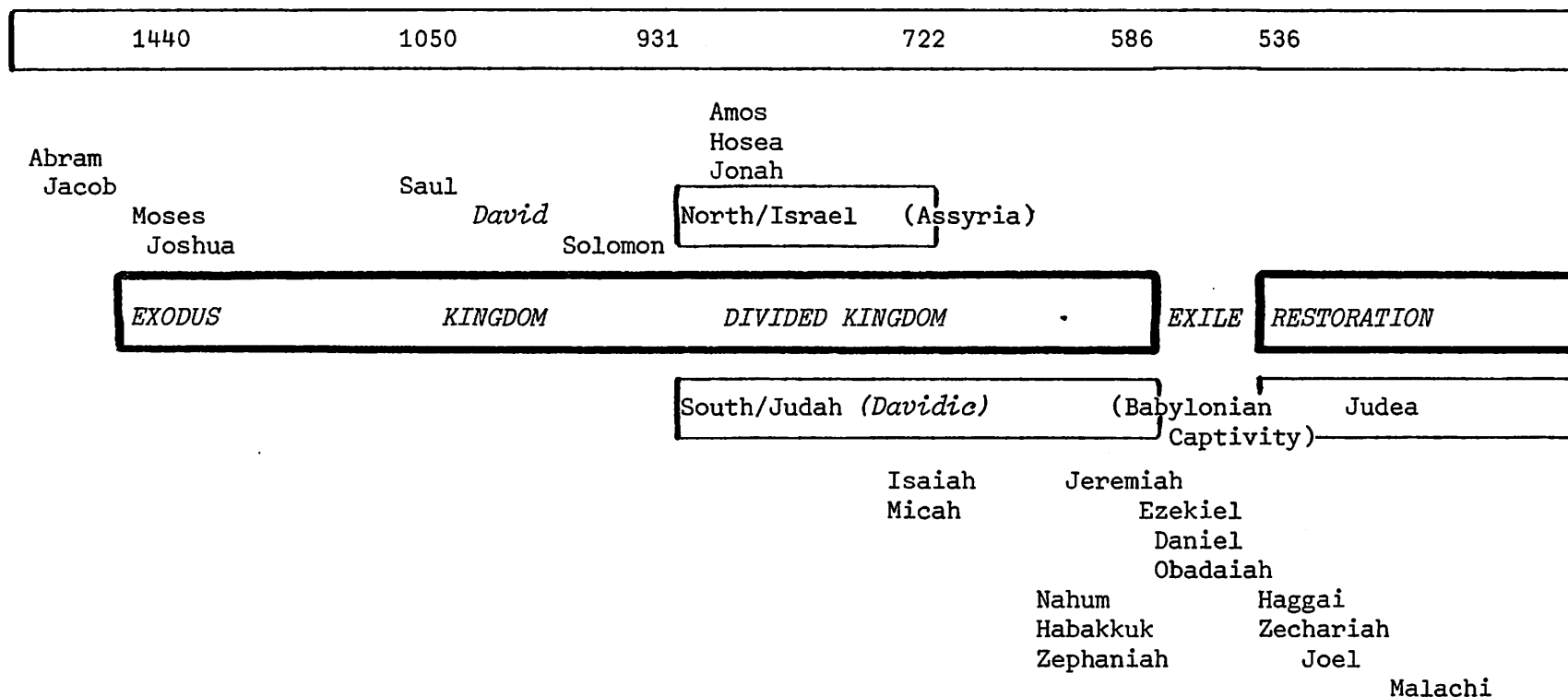
from that encountered in the Latter Prophets. In the very heart of the exilic experience God gives his people a glimpse of his sovereignty in the affairs of the kingdoms of the world. Daniel sees four great kingdoms which are set-up and removed, finally to be replaced by the very Kingdom of God, itself.

Proverbs, Ecclesiastes, Job: Also contained in the Writings is the Hebrew wisdom literature. With these three books we find the perfect picture of a life of wisdom. *Proverbs and Ecclesiastes* appear as two sides of one coin; one presenting a basic wisdom with the other showing a very different kind of wisdom. *Job*, then, gives a true-to-life account of how wisdom can be applied, and mis-applied.

Song of Songs & Lamentations: Emotion bursts forth from every page of these two little books. With the *Song of Songs* it is the emotion of human love; whereas the Book of *Lamentations* reveals the tragedy of national failure. Both play an important part in understanding Old Testament theology and neither can be ignored.

The Psalms: A fitting conclusion to a study of the Old Testament is the Book of the Psalms. Here one comes to the heart of worship before Yahweh, covenant God of Israel. As the prophets spoke *to us for God*, and the sages spoke *to us about God*, here the Psalms speak *to God, for us*.

V. DIAGRAM OVERVIEW OF OLD TESTAMENT HISTORY (all dates B.C.)



(NOTICE: Due to the nature of such a general chart as this, locations of persons and events can, at times, be quite approximate. Therefore, for specific dates and correlations, check the material under the relevant subject matter in this syllabus.)



OT 300-01 MWF MC 51 - SPR 81  
Old Testament Theology - PIERCE  
Post-exilic Prophets

HAGGAI/ZECHARIAH/MALACHI: QUESTIONS & ANSWERS

HAGGAI: Title & Setting, 1:1-2: "Is it time to build the temple?"

520 BC

Question #1: "Whose 'house' should get priority?" (1:3-11)

Response #1: "Consider your plight!" (1:5-6)

Response #2: "Consider your plight!" (1:7-11)

→ (Historical Interlude: A response to message of Haggai (1:12-15))

Question #2: "How does this house compare to the previous?" (2:1-9)

Response #1: "Take courage...I am with you!" (2:4-5)

Response #2: "Once more, in a little while..." (2:6-9)

Question #3: "What is the condition of this people?" (2:10-19)

Response #1: "Consider from this day...things have been bad!" (2:15-17)

Response #2: "Consider from this day...I will bless you!" (2:18-19)

→ (Personal Epilogue: An exhortation to governor Zerubbabel (2:20-23))

1-8

ZECHARIAH: Title & Setting, 1:1-6: "Did not My words overtake your fathers?"

520 BC

Vision #1: Night Patrol ("What are these, my lord?"), 1:7-17

Vision #2: Horns & Smiths ("What are these? What have these come to do?"), 1:18-21

Vision #3: Measuring Line ("Where are you going?"), 2:1-13

Vision #4: Joshua the Priest ("Is this not a brand plucked from the fire?"), 3:1-10

Vision #5: Lampstand ("What do you see? What are these, my lord? Do you not know what these are? What are you O great mountain? What are these two olive trees? What are these two branches? Do you not know what these are?"), 4:1-14

Vision #6: Flying Scroll ("What do you see?"), 5:1-4

Vision #7: Women & Basket ("What is it? Where are they taking the ephah?"), 5:5-11

Vision #8: Chariots ("What are these, my lord?"), 6:1-8

→ (Prophetic Epilogue: The temple will be built if the people obey (6:9-15))

Two Sermons Regarding Fasting & Mourning During Captivity, 7-8

518 BC

Sermon #1: "Was it for Me that you fasted? Do you not eat & drink for yourselves?" (7:1-14) cp. 7:7 with 1:4.

Sermon #2: "If it is marvelous in the sight of the remnant...should it also be marvelous in my sight?" (8:1-23) cp. theme of night visions.

9-14

→ ZECHARIAH: Two Oracles of Yahweh

Oracle #1: Judgment on the nations (9-11)

Oracle #2: Victory & Blessing for Israel "in that day" (12-14)

PRE-EXILIC  
MODE-  
FA/BB/ER

MALACHI: God Loves an Underserving Israel (The Third(?) Oracle of Yahweh)

Sermon #1: Yahweh loves & defends Israel ("How have you loved us?"), 1:2-5.

Sermon #2: Israel dishonors Yahweh ("How have we despised your name? How have we polluted altar food?"), 1:6--2:9.

Sermon #3: Yahweh does not accept Israel's offerings ("Why does He not?"), 2:10-16.

Sermon #4: Israel wearies Yahweh by failing to discern justice ("How have we wearied Him? Where is the God of justice?"), 2:17--3:5.

Sermon #5: Israel robs Yahweh ("How shall we return? How are we robbing You?"), 3:6-12.

Sermon #6: Israel speaks against Yahweh ("How have we spoken against You?"), 3:13--4:3.

(Prophetic Epilogue: Remember the Law of Moses (4:4-5))



# themelios

September 1979

## In this issue

**Editorial** 3

**Evangelicals and theological creativity** 4  
Geoffrey W Bromiley

**Was the tomb really empty?** 8  
Robert H Stein

**The psychology of incarnation** 13  
Robert R Cook

**God the mad scientist: process theology on  
God and evil** 18  
Stephen T Davis

**Review of theological journals 1978** 23

**Book reviews** 27  
Listed on back cover

An international journal for theological students  
40p

**Vol. 5 No. 1**

pp. 112-124. Warren was himself a leading light in the Evangelical Fellowship for Theological Literature, whose importance is overstated by Leonard Hickin, 'The Revival of Evangelical Scholarship,' *ibid.*, pp. 125-133, with a telling comment by the editor, pp. 99-100.

'Early Scottish Railways and the Observance of the Sabbath,' by C. J. A. Robertson, *Scott. Hist. Rev.* 57, pp. 143-167, shows how the former undermined the latter, while W. G. Enright's study,

'Urbanization and the Evangelical Pulpit in Nineteenth-Century Scotland,' *Ch. Hist.* 47, pp. 400-407, accuses evangelicals of responding to the social ills thrown up by urbanization by preaching merely individual conversion. Finally, 'Donald Gee: Sectarian in Search of a Church' by Brian R. Ross in *Evang. Quart.* 50, pp. 94-103, is a well-merited portrait of an important British Pentecostal leader who died in 1966.

## Book reviews

R. E. Clements, *Old Testament Theology: A Fresh Approach* (London: Marshall, Morgan and Scott, 1978), 214 pp., £6.95.

This is the first in a series of titles called Marshall's Theological Library under the general editorship of Peter Toon. The aim of the series is to cover various areas of Christian theology, and show its contemporary relevance.

It is no easy matter to write an Old Testament Theology to such a brief. The subject is huge, and there is no generally accepted way of going about it. The author has no doubt been well advised to describe his shortish book as an 'approach' to OT Theology.

About half of the book, the first two and last two of its eight chapters, are devoted to questions of method. This is probably its most important contribution. One of the central problems in OT Theology is that, while theology strains to be systematic, the OT is a historical literature, diverse in form and anything but systematized. For this reason attempts to do it have tended to polarize into those which are mainly descriptive history (e.g. v.Rad), and those which are akin to systematic theology (e.g. Eichrodt). Clements comes to what looks like a plausible compromise, treating the major themes of the OT with as much system as possible, given the limitations imposed by the OT's nature (p. 32). That is, themes will be studied in their diversity and progressive development. But ultimately, says the author, there is a unity in the Old Testament, established by the nature and being of God himself (p. 23).

The other great difficulty in OT theology is the fact that the OT is primarily the body of religious literature belonging to a community which no longer exists and therefore, to which the modern reader does not belong. The specific problem for the Christian is how to do OT theology in a way consistent with the whole biblical revelation and his confessional stance. Clements believes that his task is to be done within a Christian confessional framework. He wants to take account of what the church down the ages has said about the OT. He believes the two testaments should be seen together, and that the NT's

interpretation of the old will enter into a truly biblical theology. The task of theology, he believes, is to serve religion (p. ix).

The programme which the author has thus presented seems unimpeachable. But certain aspects of the actual treatment of the problems outlined above cause this reviewer to have certain reservations. First, the author's hesitation about proceeding systematically seems to arise not only from the fact that the OT contains a good deal of history, but also from a conviction that its material is disunited in character. And sometimes this conviction results in superficial exegesis. The case of Jehu's extirpation of Ahab's house (2 Kg. 9: 1-37) is cited as an example of internal disharmony. In the Kings account Jehu is instructed by God to destroy the royal house. Yet in Hosea 1: 4-5, it seems that he is to be punished for it. There is a difficulty here, no doubt. Yet on reflection, there may be a certain analogy with the role of Assyria in the prophecies of Isaiah—the rod of God's anger against Israel, yet liable to punishment herself because of her own selfish motivation (Is. 10: 5-14).

Secondly, it is not entirely clear what the author means when he writes of the necessity of doing OT theology through the eyes of the community of faith. This is so because of his belief that one major fruit of the study of OT theology should be a deepened understanding among the three great faiths which share the OT, i.e. Judaism and Islam alongside Christianity. In particular Clements wants to take account not only of what the church down the ages has said about the OT, but also of what Judaism has said. In this way the broadest possible understanding of the OT will be achieved, the task will become an ecumenical endeavour, and for these reasons it will receive its greatest justification as an intellectual discipline. This seems to beg the most fundamental questions about a Christian motivation for doing OT theology. It must lead to a questioning of the unity of the testaments, and jeopardize the authority of the Bible. Clements in fact rejects the dictum of E. Jacob that it is not possible to speak of a theology of the OT unless it is based upon the principle of the unity of the two Testaments (p. 176: E. Jacob, *Theology of the OT* 12f.). He goes on to say that, while a

Christian should approach the OT 'with a clear consciousness of his commitment to Christ as (its) "goal" . . . , nonetheless that commitment should be examined critically, in the awareness that there are other ways of tracing the unity of the Bible than that which the NT alone employs. The unity of the OT can look very different through Jewish eyes (p. 176). The principle is extended to Islam, which in its understanding of the prophetic office has preserved an aspect of the OT which neither Christianity nor Judaism has been able to do (p. 178).

It seems to me that this view of OT study as a bridge-building enterprise spanning Christianity, Judaism and Islam does too little justice to the effect of Christ upon Christian theology. It is undeniable that insights about the OT can come from anyone, whatever his religion. But ultimately, for the Christian, the person and teaching of Christ must be determinative for his reading of the OT, and constitutive of a 'Christian' unity of the Bible. It should not be suggested that Islam has somehow scored a point off Christianity by maintaining the prophetic office, when it is essential to Christian theology that Christ has fulfilled prophecy, and become the Prophet sans pareil. The approach the author has taken is in reality too detached; certainly it is not consistently undertaken from a Christian standpoint. At times indeed, the study seems to be that of the phenomenon of religion in its widest sense, made by the interested onlooker (cf. p. 194).

With regard to actual treatment of OT themes, the four central chapters of the book deal with the subjects, the God of Israel, the People of God, the OT as law, and the OT as Promise. Space has kept the remarks generalized, but I found a good deal that was helpful, particularly in chs. 4 and 5. Ch. 4, The People of God, is useful on the question of the definition of Israel, and the themes of election and covenant; and Ch. 5 on the meaning of Torah. As with all the author's work, the reader feels that an immense amount of knowledge and learning underlies all that he says, and the careful user of the bibliography—designed to be useful rather than intimidating—will find much stimulus to further reading. My chief criticism here would be that critical opinions are often presented with too little argument. This is true e.g. of his assertion that covenant ideas entered the OT only with the Deuteronomistic movement (for him, the 7th century p. 100) and of his belief that the hopeful elements in prophecy were only a later development (140-144); the latter opinion is not only exegetically but also theologically inadequate.

A final observation should be made about the place of the cult in the author's thinking about the OT. In his own words, the cult '... has formed the cradle of biblical theology' (p. 42). He is not the first to think this. V. Rad took a similar view. But several things have to be said. First, it is not the biblical pattern. In the Pentateuch, law precedes cult. Clements reverses that order; law emerges from cult. Secondly, not all the OT literature can be easily traced to cultic origins in any case. This may be why Clements, like von Rad, has found no place for the wisdom literature in his theology. And some scholars nowadays are even postulating non-cultic origins for some psalms. But the third and final point is most important. It becomes impossible, on this view, to trace anything in the OT back further than the cult. In other words when the OT says 'God said', the words can only be traced to a priest in the cult. He gives Exodus 20: 2 as an example (p. 55). But can we never know, then, whether God has really spoken? Or are we in the end, far from affirming what has been revealed to us, merely describing what Israel believed? The author, I believe, would not want to say that this is so. But it might well be the logical conclusion of his method.

I would recommend this book for students to read. It is highly informative about the field of OT theology. But it should be read with discernment.

Gordon McConville

(Gordon McConville was recently chairman of TSF in Britain, and is now librarian at Tyndale House.)

Walther Zimmerli, *Old Testament Theology in Outline* (Atlanta: John Knox Press; Edinburgh: T. & T. Clark, 1978), 258 pp., \$12/£5.80.

It is often noted that Eichrodt's *Theology of the OT* and von Rad's *OT Theology* mark the peaks and the turning points of the study of OT theology this century. Eichrodt wrote his magnum opus in the context of renewed theological interest in the OT in Germany in the period between the wars. His distinctive aim was to 'cross-section' the OT in such a way as to let its own intrinsic theological structure (which he identified as that of the covenant) emerge—rather than letting the shape of OT theology be determined by the categories of dogmatics. Von Rad wrote his two volumes (and then his *Wisdom in Israel*) after the second war in the conviction that OT theology had still not found its true self—which he identified with a more rigorous commitment to understanding each OT author's theology in its own right in its place in history. The debate over the relative merits of these two approaches forms the background to the publication of a new spate of OT theologies in the 1970's of which Zimmerli's German original edition (1972) was one of the first.

The decade has also seen two OT theologies written in English, by J. L. McKenzie and R. E. Clements, and a programmatic work by B. S. Childs (*Biblical Theology in Crisis*). All these have sought to break out of the parameters set by Eichrodt and von Rad in Germany. In contrast, Zimmerli works broadly within those parameters. He specifically acknowledges how much of his *Outline* is 'the outgrowth of constant dialogue, in both agreement and disagreement, with Gerhard von Rad's *Old Testament Theology*' (p. 11). Thus, in contrast to von Rad, Zimmerli affirms that the task of OT theology is that of 'presenting what the Old Testament says about God as a coherent whole' (p. 12), and Part I of his *Outline* comprises six chapters on the person of God himself, beginning (in line with themes of earlier essays by him) with the revealing of the name Yahweh. For Zimmerli, 'the Old Testament, in what it has to say about God, thinks of itself as a book of God's words addressed to people' (p. 141): Yahweh declares himself, reveals his will, and men respond in worship and obedience. At the same time, however, he develops his exposition in Part I by tracing how the person of Yahweh was made known to Israel in a succession of events or traditions—in the exodus, in the promise to the patriarchs, in creation, in election, and in the covenant. Von Rad's influence is apparent both in the approach and in the order here.

Although Zimmerli does not refer to dialogue with Eichrodt, it is striking how much the two writers have in common. Zimmerli, too, is seeking to cross-section the OT, and then within each thematic chapter to trace the changing attitudes to various themes as Israel's history and literature develop. (Zimmerli of course accepts the mainstream critical framework for this historical and literary study, and some reshaping of his picture will be necessary for anyone who does not.)

Zimmerli has several advantages over Eichrodt (apart from brevity!). One is that he lacks Eichrodt's negative attitude to cult and law. Further, his overall outline enables him to embrace more aspects of Israel's faith than Eichrodt does. After the discussion of Yahweh himself in Part I, Part II concerns Yahweh's gifts: here Zimmerli's strength is his positive attitude to the concrete realities of Israel's faith such as victory in war and possession of the land (cp. his *The OT and the World*)—though 'charismata of leadership and instruction' occupy the bulk of Part II. Part III covers Yahweh's commandment(s), with their theological, religious, and ethical concerns, a subject not easy to distinguish clearly from that of Part IV on 'life before God' (obedience, sacrifice, praise and prayer, wise living). Part V analyses 'crisis and hope' in Genesis 1-11, the histories,

the prophets, and apocalyptic (in line with the treatment in Zimmerli's *Man and his Hope in the OT*) and notes the OT's openness to the future, which the Christian sees the NT as answering to—though Zimmerli himself makes little explicit reference to the relationship of OT theology and the message of the NT.

Like Eichrodt, however, having traced the diverse OT attitudes to various themes, he stops short of a synthesis on what the OT may then be reckoned to imply on a subject such as 'the gift of God's presence' (chapter 9). Despite its Christian and theological concern, German OT theology in the end generally shrinks from the actual theological task of offering normative theological judgements.

Zimmerli's bibliographies are good, with English translations usually noted, though omissions of those strangely include Zimmerli's own *The OT and the World* from the same American publisher as this *OT Theology*, and also his essays on 'Promise and fulfilment' in *Essays on OT Interpretation* (ed. Westermann) and on 'The place and limit of the wisdom in the framework of the OT theology' in *SJT* 17 (1964). The text usefully follows common German practice of setting more detailed discussions in smaller type, though the Hebrew in the smaller type is wildly inaccurate.

John Goldingay

(The reviewer is an Old Testament Lecturer at St John's College, Nottingham.)

---

H. G. M. Williamson, *Israel in the Books of Chronicles* (Cambridge: Cambridge University Press, 1977), xi + 170 pp., £7.50.

---

The point of this erudite and closely reasoned book by one of Britain's younger evangelical scholars can be simply stated: contrary to common scholarly opinion, the Chronicler did not believe that the northern tribes had permanently written themselves off from divine favour, but that even in his own day survivors of the northern tribes should be welcomed, with due circumspection, into the reconstituted community of the fourth century BC. In espousing this position, Williamson argues, the Chronicler was steering a middle course between tendencies within the Jerusalem community either towards a hostile separatism from all who did not already belong to the Judean community or towards an easy-going assimilation of the syncretistic worship practised in the Samaritan sphere of influence.

In so arguing, Hugh Williamson has set himself, rightly in my judgment, against the received view, as stated for example by G. von Rad, that for the Chronicler Benjamin and Judah (with the Levites) alone constitute true Israel, and that the rest of the tribes are lost for ever. That view is lent some colour initially by the obvious fact that, in contrast to Kings, Chronicles does not record the history of the northern kingdom. But the fact may be accounted for on other grounds, such as the Chronicler's concern with David and the Jerusalem temple, without any necessary implication of a rejection of the northern tribes. What needs to be brought into the discussion are those elements of the Chronicler's work that present twelve-tribe Israel in a positive light. First, the genealogies of 1 Chronicles 1-9 concern all (or almost all) the tribes. Secondly, during the period of the united monarchy, anticipations of the division of the kingdom noted by Samuel-Kings are omitted by the Chronicler, while the full participation of all the tribes is stressed on various occasions. Thirdly, during the divided monarchy, while the term 'Israel' can be applied to the southern tribes, the northern tribes retain their right to that title, and only gradually put themselves in a position that the Chronicler can term a 'forsaking' of Yahweh; even so, repentance remains a

possibility. Fourthly, Hezekiah is regarded by the Chronicler as a second Solomon, to the extent of inviting to his Passover celebrations all Israel 'from Dan to Beersheba' (2 Chr. 30: 5).

This positive attitude to the northern tribes seems, however, strangely at odds with the Jerusalem-centred exclusivism apparently supported by Ezra and Nehemiah, the narratives concerning whom are generally thought to have formed part of the Chronicler's work. Dr Williamson makes the bold move, not unparalleled and increasingly gaining adherents, of denying that Ezra-Nehemiah belonged to the Chronicler's history. In fact the first half of his book (pp. 5-70) is devoted to a comprehensive argument for this view, for the extent of the Chronicler's work obviously needs to be determined before the Chronicler's attitude to Israel can be assessed. Here the author employs the 'adversary' method beloved of British judicial practice (prosecution versus defendant) rather than the Continental 'inquisitorial' method of enquiry into all conceivably relevant facts. Dr Williamson is thus able to score some neat and well-deserved points over the often uncritically adopted consensus, but he fails to convince the present reviewer at least that the evidence as a whole leaves the balance of probability on the side of the diversity of authorship.

The four main arguments for the unity of Ezra and Nehemiah with Chronicles are carefully reviewed:

(i) The presence of Ezra 1: 1-2 at the end of 2 Chronicles. Williamson argues that the overlap does not automatically demand unity of authorship; that is true, but it is asking too much to require cast-iron proof, and Williamson is unable to offer any satisfactory solution to the question of how the overlap occurred if the two were not originally linked. Appeal to postulated developments in the canonization of various books is unsatisfactory, since we do not know the rationale or history of the process as it affects these books.

(ii) The coherence of 1 Esdras, which begins with 2 Chronicles 35 and continues without interruption into Ezra. Here, in a highly complex argument, Williamson undoubtedly has the better of Mowinkel, Pohlmann, and others, in showing that 1 Esdras is a secondary work (though he might have added that its *text* may preserve some readings more original than the MT's, as Klein has argued). The result of this particular investigation is then a *non liquet* as far as the major issue is concerned.

(iii) The similarity between the books in style and vocabulary. Here the issue is whether the dissimilarities outweigh the admitted similarities. Williamson has done us a service by showing that much of the quoted evidence for similarity is irrelevant or inconclusive; too often lists of peculiarities or mannerisms in Chronicles-Ezra-Nehemiah that were intended to *illustrate* the (presupposed) unity of these books have been used as *evidence* for their unity. But when we come to the list of 28 terms (pp. 52-58), the use of which Williamson regards as indicative of diverse authorship, his case (like the similar one of S. Japhet) is less than persuasive. I would doubt that the fact that *ml* 'to trespass' is used nearly always in Chronicles to refer to an offence in connection with the temple but in Ezra-Nehemiah to the offence of intermarriage with Gentiles is of any significance whatever. The frequent use of *drs* 'to seek, enquire of, God' in Chronicles (c. 30 times) as against its use on only three occasions in Ezra is probably not significant statistically in view of the comparative length of the books. Again, the peculiar use of *'my 'rswt* 'the peoples of the land' in Ezra-Nehemiah as distinct from Chronicles can easily be accounted for by the changed political circumstances. Several larger issues need resolving before any of Williamson's statistics can be taken as firm evidence: (a) What are the statistical probabilities of an author using a term more heavily in one part of his work than another? (b) Can passages be found where the term ought to appear (by reason of the subject matter) but does not? (Williamson sometimes takes this point into consideration, but not consistently); (c) To what extent do we have



## Editorial

— ROBERT NORRIS

It has often been claimed that the Evangelical Christian Community languishes from a lack of creativity. Simple recitation of the positions of the past seem all too often the only answer that we produce to fresh thinking from non-evangelical thinkers.

It is my belief that all too often originality and creativity are stifled in evangelical scholars because they are afraid of the all too quickly bestowed title of being 'unsound', when all that they are seeking to do is re-evaluate the work of other thinkers and other ages in the light of research and thought that they have found. One problem of course is summed up in the Chinese proverb 'Learning without thought is a snare; thought without learning is a danger.' Originality without learning often needs to be dismissed as having neither perspective or information. Learning without thought however is dry and arid and deserves the rejection of those who value integrity in Christian thinkers.

Tozer argued that a sense of wonderment at the Creation, and an awareness of the moral law, combined with a sure knowledge of the Scriptures, a good historical sense, and some intimate contact with the Christian religion are the raw materials for creative thought. All the elements of good theology are contained within this framework. After all, the central features of Creation and Redemption, combined with a hold on the past and an openness to what it can tell us about men's search for truth all add up to a healthy mixture. Many today have these elements without the added feature of 'intimate contact with the Christian religion' and this is not any conversion experience but an involvement with the life of the church. The great religious leaders and creative thinkers of the past were rarely men of leisure; mostly they were men who were heavily involved with responsibilities to the Christian Community. An Athanasius with his far reaching episcopal duties and political involvement; a Calvin with his worldwide correspondence and local responsibility to the church at Geneva; these men were creative but added to their creativity a direct awareness of the life, needs and problems of the church. Perhaps this is one element we need to see more directly encouraged.

There are those things which also mitigate against creativity within the evangelical thinkers and that I have touched upon already—the quick and complete condemnation that often comes to those who think in a way that the past has not dictated, or in categories that are unfamiliar. Perhaps we need to

listen to the new questions and think through the new categories before we utter our anathemas!

Another dissuader from creative writing is the lack of journals that can give space to those who are just beginning to write. It is one of the aims of the Themelios committee to provide space to those new contributors who have something to say— always of course accepting the fact that creativity is supplemented with learning and sanctified submission to the authority of the Scriptures.

I am pleased to be able to add the name of *Studia Biblica et Theologica* as another of those journals seeking to give space to students in seminaries and graduate schools. It is a journal of Fuller Theological Seminary and is edited by James E. Bradley, one of the staff of Fuller Seminary.

More outlets for creative writing are necessary if we are going to maintain the standards of evangelical scholarship which our present generation of theologians has set.

Yet there is one more need for creative thinkers and that is that they be worshippers. We approach our faith as men who have received so much from our God that we seek now to serve Him in an obedient and sanctified search for truth. Teachers, we are reminded are worthy of double honour, but then they stand in peril of double judgment! In this issue of the journal we are pleased to include reviews of the most useful of the periodical literature in the past year in each of the four main disciplines. This has always been one of the most appreciated ministries of the journal and this year we do not anticipate any change of heart.

Also there are articles covering a whole range of subjects which seem to me to illustrate evangelical creativity in a variety of areas. Firstly, we have an article from Richard J. Mouw, in which he examines the relationship between sociology and theology. Review of traditional pictures of the past with regard to the Radical Reformation is comprehensively prepared by Dr Skevington Wood. A re-examination of a traditional thorny point of theological controversy is masterly handled by Dr Howard Biggs, where in his substantial article on 'Q' we have an examination of the state of present research and some new insights in this confused area.

All in all this issue of the journal contains much that will be a resource to evangelical students seeking answers, and provide much stimulus to those seeking to broaden their interests in theology.

# themelios

September 1980

## In this issue

Editorial 3

**Spirit and Life:  
Some Reflections on Johannine Theology** 4  
David Wenham

**The Old Testament Prophets' Self  
Understanding of their Prophecy** 9  
Douglas Stuart

**Tensions in Calvin's Idea of  
Predestination** 14  
Wing-hung Lam

**Godliness and Good Learning:  
Cranfield's Romans** 18  
Tom Wright

**Book Reviews** 24

An international journal for theological students  
**50p**

**Vol. 6 No. 1**

from the deliberately high praise given above. Cranfield's theological judgments are a breath of fresh air and an incentive to hard work and further debate, and it is towards that task, not to destroy but to fulfil his true intentions, that my questions are directed. This is a superb commentary, a masterpiece of Christian scholarship: to presume

even to criticize it makes me feel uncomfortably like the thistle challenging the cedar. Before I am trampled down for my impudence, let me conclude with a bold assertion and prediction: this book is the finest work on Romans to appear in English this century, and has a good chance of remaining at the top of the list for several decades to come.

## Book Reviews

**William McKane, *Studies in the Patriarchal Narratives* (Edinburgh: Handsel Press, 1979), x + 262 pp., £5.50.**

This work shows considerable sympathy with the growing trend in which it is argued that the Patriarchal Age cannot be established on the basis of historical and archaeological data. McKane, in fact, starts from the premise that Genesis 12–50 is not a form of history waiting to be confirmed by extra-biblical evidence, and regards the methods and conclusions of authors such as Bright, Speiser, and Rowley as quite inadequate. The main contention of the book is that any evidence from external sources relating to the patriarchs is essentially of secondary value to internal literary study of the biblical text.

The major part of the book is therefore devoted to literary questions. These are discussed by means of a detailed consideration of various twentieth-century studies on the patriarchs, though surprisingly little attention is given to works appearing since 1970. The first main chapter, on the history of the literary genre of the patriarchal narratives, is largely taken up with an appreciation of Gunkel, whose work, according to McKane, is 'studded with brilliance', and whose voice still needs to be heard. A rather more negative assessment is made of Eissfeldt's attempt to interpret Genesis 12–50 as tribal history, and this is followed by the longest chapter where the tradition-historical approaches of Noth, Hoftijzer, Jepsen, Seebass, and Kilian are examined in turn. Finally an attempt is made to evaluate the religion and theology of the patriarchal narratives, though it is continually emphasized that one's understanding of the religious content is conditioned by a prior decision about the literary genre.

Although McKane does not provide any new interpretation of his own, the book does contain penetrating insights on the work of other writers. Particularly helpful are the comparisons of different approaches, and the emphasis on the relationship between the study of literature and religion. McKane's preference in the end seems to be for a combination of the results of Gunkel and Noth, though no attempt is made to combine them into any unified interpretation. The former is praised for his aesthetic sensitivity, while the attractiveness of Noth's tradition-historical method is his organic concept of tradition, which is not fundamentally affected either by the documentary sources (e.g. Hoftijzer, Kilian) or by the imposition of an artificial theological framework (e.g. Jepsen, von Rad).

McKane is undoubtedly correct to draw attention to the importance of the literary problems posed by the patriarchal narratives, though his own treatment raises its own difficulties. His concern for genre has become an over-emphasis, producing an unfortunate divorce between history and literature, but historiographical questions cannot be so easily pushed aside. Indeed, it is precisely the internal historical features of Genesis 12–50 which conservatives and others need to investigate in much greater depth before any unified understanding of the patriarchs can be achieved. Another problem is that the theology of the patriarchs arising out of McKane's method is somewhat anaemic when compared with the present form of the text, and will hardly stoke the fires of the preacher's heart. Nevertheless, this is an important book for those who wish to examine Genesis 12–50 in depth, though the debate about the patriarchs is certainly far from finished.

M. J. Selman

(The reviewer is a lecturer at Spurgeon's College, London.)

**Walter C. Kaiser, Jr, *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978), x + 313 pp., \$10.95.**

Professor Kaiser divides his work into three parts: I. 'Definition and Method', II. 'Materials for an Old Testament Theology', wherein he applies his method defended in Part I, and III. 'The Connection with the New Testament Theology', a brief treatise of seven pages.

According to his preface and title I think it fair to say that he is chiefly concerned about the issues raised in Part I, and therefore I will concentrate my review on that section of the book. In fact, however, one of the most valuable sections is his treatment of the prophetic books in Part II.

Before I address myself to Part I, we should note that the book is well-researched and filled with delightful and helpful excursions on various texts and theological issues. It is unfortunate, however, that he opted to use the technical term 'diachronic' to describe his method without informing his reader that he has filled it with new meaning.

Regarding the nature of an Old Testament theology Kaiser concludes that it should be a presentation of the theology contained in the Old Testament, a revelation which he finds to be both progressive and unified. To find a method that satisfies this inherent nature he looks for a

centre progressively revealed throughout the Old Testament, and proposes to uncover this theme inductively from the text by selecting key passages, terms, etc. in the 'Jewish' canon. This centre, to which each writer, he contends, consciously contributed (p. 11), provides the exegete with the antecedent theological context behind the later authors of the Old Testament.

The centre, he argues, is promise, a promise that essentially includes the provisions found in Genesis 12: 1-3 and 2 Samuel 7: 11-16, but, as he later makes clear, also includes 'the Mosaic Law', 'the fear of the Lord', etc. Accordingly he develops the materials of the Old Testament chronologically around this theme.

*Regarding the nature of Old Testament theology.* His handling of the nature of Old Testament theology gives expression to the best features of evangelical scholarship. He rightly disallows separating real event from the biblical witness to the event, the dissection of the text into contradictory theologies, and the imposition of modern categories of thought upon the text. But he does not probe deeply enough into the issue regarding the relationship of biblical introduction to biblical theology. Since the materials of the Old Testament are to be arranged chronologically, the accuracy of this chronology must be demonstrated. It cannot be assumed, for example, that the Pentateuch in its final form is Mosaic.

*Regarding the method.* While most will applaud his attempt to inductively arrive at a centre from the text, the selection of certain criteria (p. 11) instead of using the whole text leads to some logical fallacies. By selecting certain texts as significant and excluding others as insignificant and then appealing to these texts to prove his thesis, the reasoning becomes circular. Moreover, it is arbitrary and unconvincing to impose comprehensively on the whole Old Testament a theme derived from selected texts. On account of this flaw in method, I doubt that the 'universal chorus to the contrary' (p. 69), will now begin to sing the anthem of 'promise' in unison.

*Regarding the centre.* Kaiser supports his case for 'promise' so well that no future Old Testament theologies can afford to ignore the importance of this theme. His contribution here is outstanding and will win for his work an abiding significance in this discipline. But I have three main objections to the selection and development of this centre. (1) By including the Mosaic covenant as part of the 'promise', Kaiser obscures the essential difference between the covenants based on God's promise (Noahic, Abrahamic, Davidic, and New) and the Mosaic Covenant based on Israel's promise. Paul diametrically contrasts the promissory character of the Abrahamic covenant with the Mosaic Law which for a time was added alongside of it (Gal. 3: 15-18). Kaiser admits that the conditional character of the Mosaic covenant could qualify Israel's experience of the promise (p. 111), but by his emphasis on its connection with the Abrahamic covenant he essentially obscures and distorts its true character. Moreover, the writer of Hebrews just as clearly contrasts the old covenant with the new covenant. Kaiser says that the new covenant is simply the old covenant renewed (p. 268), and he finds its inferiority in its 'deliberately built-in planned obsolescence'. But this is not the contrast the writer of Hebrews has in mind in Hebrews 8: 7-12. Hebrews says clearly: 'God found fault with the people' (8: 8) and then contrasts the provision of the new covenant wherein God promises to put his laws in their minds and write them on their hearts, with the old covenant which lacked this provision.

(2) Even though he stretches the rubric 'promise' almost beyond recognition by including the Mosaic covenant as part of it, by making 'promise' his organizing principle he also obscures the centrality of Deuteronomy to the Old Testament. He admits that the history of Joshua through Kings 'was assessed from the viewpoint of the moral standard of Deuteronomy' and that 'the structure of this unified history breathed the hopes and threats of Deuteronomy', but his outline does not even mention the old covenant, which, in fact, is not only central to the prophets

but to the Pentateuch as well. It is a striking oddity that the 'Old Covenant Testament' does not even appear in the outline, when this is the label the church has found most satisfactory through two thousand years for synthesizing the 'Jewish' canon. By using this rubric he also fails to give a balanced treatment of other themes such as fall, judgment, repentance. None of these appear in the outline in spite of their obvious significance in Old Testament theology.

(3) He artificially includes wisdom literature in his theme by appealing to the phrase 'fear of the Lord'. The intractable fact remains that none of the covenants, so central to his theme, is mentioned in these books.

*Regarding the scope.* While one appreciates the practical problems of writing a theology that limits its scope to the Old Testament and the exegetical value of employing antecedent scriptures, it is hermeneutically objectionable for a Christian theologian and exegete, who contends for the unity of the Bible, to disallow the use of the New Testament in his interpretation of the Old. Eichrodt was certainly correct when he wrote: 'The Old Testament can . . . be grasped in its essential uniqueness only when it is completed in Christ' (*Theology of the Old Testament*, 1, 1961, p. 27).

Bruce K. Waltke

(Dr Waltke is Professor in Old Testament at Regent College, Vancouver, British Columbia, Canada.)

---

Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 688 pp., \$28.50.

---

There is no scholarly task more formidable than that of writing an introductory text. Such an endeavour requires the mastery of the almost endless secondary literature, familiarity with countless technical arguments on specific points, and conversance with disciplines outside one's specialty but which are pertinent at many points. It is no small accomplishment that Brevard Childs, distinguished Old Testament scholar at Yale University, offers his contribution to Old Testament introduction with evident mastery of the field.

This is without doubt a provocative and exciting book. It rises like a towering landmark on the contemporary scene of Old Testament studies and is destined to cast its shadow over generations of future scholars. Its combination of awesome erudition and pleasant readability will gain it entrance into everyone's footnotes. Those who have in the past laboriously worked their way through the likes of Eissfeldt's endless piles of text layers and redactions will find this book to be sheer pleasure by comparison.

The format of the book merits mention. It is laid out in six parts: an introductory section in which Childs delineates his unique approach to the subject is followed by sections treating the Pentateuch, Former Prophets, Latter Prophets, and the Writings; in the last part, 'the Hebrew Scriptures and the Christian Bible', Childs argues for the continuity and discontinuity of the Old and New Testaments. After introducing each canonical section, Childs marches through the Old Testament book by book, discussing three major subjects: historical critical problems, the canonical shape of the book at hand, and the theological and hermeneutical implications to be drawn from that shape.

Of particular importance are the lengthy bibliographies which introduce each chapter. They alone are worth the price of the book and make this volume an invaluable resource for further study. An index to authors cited is provided at the end of the book, but those like myself who are accustomed to consulting Eissfeldt's index of scripture references to obtain bibliography concerning individual



biblical texts will mourn the absence of such an index from this volume.

What distinguishes this work, however, is not its format but the unique, creative approach which Childs brings to the subject. In the typical Old Testament introduction an author is expected to summarize the current scholarly consensus with respect to the questions of authorship and composition, here and there, of course, contributing something new to the discussion from his own research. Childs' book, however, argues for a single thesis, namely, that a proper understanding of the heart of the Old Testament comes from taking seriously what Childs calls 'the canonical shape' of its books. Thus, Childs presents not a summary of scholarly opinion but an attempt to demonstrate the validity of that thesis.

At this point Childs' articulation of his methodology in the opening four chapters becomes absolutely crucial. Those familiar with Childs' earlier writings will recognize his method of 'canon criticism', although these chapters represent the best defence of it yet available. For Childs the error of previous Old Testament introductions has been their failure to come to grips with the canonical process which shaped the text ('the whole dimension of resonance', p. 40) and to relate that process to the community which treasured the text. Whereas earlier scholars became polarized over the alternative canon versus historical criticism, Childs believes that the nature of the biblical material itself demands that it be approached with a method which reckons with both canon and criticism. Thus, Childs opts to take both the literary and canonical histories of biblical books into consideration in his exegesis. That is why he treats both the historical critical problems as well as the canonical shape of each one.

This means that for Childs the final text has final authority for the community of faith in a normative sense because it is only in the final text that 'the normative history has reached an end' and 'the full effect of this revelatory history can be perceived' (p. 76). This, Childs claims, offers a way around the current hermeneutical impasse which finds itself unable to justify the 'actualization' of an ancient text in the present. In Childs' view, an old text has contemporary relevance because that is the nature of the text itself: it is the result of a canonical process which sought 'to transmit the tradition in such a way as to prevent its being moored in the past' (p. 79). The text itself assumes that it is normative for future generations.

But how does Childs define the 'final text'? Since he despairs of finding anything like an 'original text' (in Childs' view it probably did not exist), Childs seeks 'the canonical text', namely, 'that official Hebrew text of the Jewish community which had reached a point of stabilization in the first century AD, thus all but ending its long history of fluidity' (p. 100). It is not to be equated with the Masoretic text; rather the latter represents 'the vehicle both for recovering and for understanding the canonical text of the Old Testament' (p. 97). Indeed, Childs goes so far as to see textual variants as the subject of exegetical interpretation within the canonical approach. The role of textual criticism is to help recover the canonical text.

Now there is no doubt that this book represents a creative new approach to the genre of Old Testament introduction. How successful is Childs' application of his approach awaits scholarly assessment of his many 'canonical shapes'—a massive undertaking far beyond the scope of this review. Childs is to be praised both for elevating the final form of the text to its rightful place of authority and for reminding us that that text functioned within a religious community. The desire to understand both literary and canonical histories of texts is likewise to be commended.

There are several weaknesses, however, which ought to be noted. First, the student will find that Childs constantly refers to summaries of historical critical research in other books. This means that this book can only be used in concert with other Old Testament introductions—certainly a disadvantage to the penny-conscious student! Second,

several questions raise themselves from Childs' own approach. I believe that Childs' definition of 'the canonical text' needs some sharpening. Did such a text in reality exist or are we dealing with many canonical texts functioning in different religious communities? If the latter is the case, then do we not have a situation of textual fluidity not unlike the era before, as Childs claims, the text became stabilized? And if there is a textual fluidity, does that mean that we have multiple canonical texts all with normative authority?

I wonder, furthermore, if the relationship between the literary and the canonical histories ought to be considered to be more of a two-way street than Childs recognizes. Might not the canonical shape influence our understanding of the literary history?

These weaknesses and questions notwithstanding, this book is a rich *tour de force* whose approach merits thoughtful consideration by all who desire to hear the voice of God through the Old Testament.

Robert L. Hubbard, Jr

(Robert L. Hubbard, Jr, is at Conservative Baptist Theological Seminary, Denver, Colorado.)

---

Martin Hengel, *Acts and the History of Earliest Christianity* (London: SCM, 1979), translated by John Bowden from the German *Zur unchristlichen Geschichtsschreibung* (Stuttgart: Calwer Verlag, 1979), ix + 149 pp., £3.95.

---

The Acts of the Apostles is a focal book for the study of Christian origins, and also a storm-centre of modern debate. Professor Hengel's thesis is that the theological character of Acts does not preclude its claim to narrate events, that it stands in a tradition of continuity with ancient historiography and biography, and must be open to a balanced historical study which is not predetermined by radical scepticism. He has written a relatively short and deceptively simple book which encapsulates great learning and vigorous independence of judgment. He explains in his Preface that this is not a comprehensive work, but a stimulus to reflection. It is not to be underrated on that account: this is a book to be digested and debated by the serious student.

The book comprises three originally separate, but related, studies. The first is a general evaluation of Acts (and the gospels) in the context of ancient historiography, the second a reconstructed outline of the story of the primitive church and the beginnings of the Gentile mission, and the third, serving as a kind of appendix, is a skeleton tabulation of a series of propositions bearing on historical methods and theological interpretation.

Hengel's work is of course directed first to the German scene, and represents a radical criticism of trends in German scholarship from within its own tradition. But similar tendencies (and the German formulation of them in particular) are influential elsewhere, and the rehabilitation of historical study is equally important in the English-speaking world, though in detail the arguments might be rather differently weighted. The book is not to be misused as a quarry for debating points, but assessed overall as a considered restatement. One of its two stated primary concerns is 'to question the radical historical scepticism which is so widespread in a number of areas within German scholarship; this scepticism is often coupled with flights of imagination which suggest a retreat from any historical research worth taking seriously' (p. vii). This is carefully balanced by an equally vigorous rejection of 'the primitive ostracism of historical—and that always means critical—methods'.

Part I, which occupies half the book, is a most interesting and excellent presentation of the literary argument. One



JOE BUSTILLOS

BOTS 300-1 O.T. THEOLOGY

P. ACKROYD, EXILE & RESTORATION

"THE BOOK OF JEREMIAH" pp. 50-61

PETER ACKROYD'S BASIC CONCERN REGARDING THE BOOK OF JEREMIAH IS ~~DETERMINING~~ DETERMINING WHAT MATERIAL IS PRE-EXILIC & WHAT MATERIAL IS POST-EXILIC REFLECTIONS THEREBY DISCOVERING JEREMIAH'S UNDERSTANDING OF THIS 586 EVENT.

ONE INTERESTING NOTE IS THAT THE BOOK OF JEREMIAH WAS NOT PRODUCED AS SOMESORT OF COMPLETE STATEMENT BUT THAT IT RATHER CAN BE SEEN AS RECORDING, IN PART, THE EVOLUTION OR DEVELOPMENT OF JEREMIAH'S THEOLOGY. ~~THAT~~ AT LEAST TWICE IN THE CHAPTER (pp. 51, 55) HE FEELS THAT THESE EARLY PASSAGES IN JEREMIAH (CN 6:1-8; 22-26 & CN 24) WERE GIVEN LATER RE-INTERPRETATIONS. IN THE FIRST (CN 6) HE FEELS THE AMBIGUOUS "ENEMY OF THE NORTH" WAS ONLY LATER UNDERSTOOD AS BABYLON. IN THE SECOND PASSAGE (CN. 24) HE FEELS THAT IT CAN ONLY BE CLEARLY UNDERSTOOD IN REFERENCE TO CHAPTER 44.

THOUGH IT MAY BE DIFFICULT FOR A CONSERVATIVE EVANGELICAL TO ACCEPT THE THEORY THAT LATER JEREMIAHIC REDACTORS MAY HAVE READ BACK INTO EARLY JEREMIAH DISCOVERED ORacles LATER DEVELOPMENTS & THEREBY ~~RE-INTERPRETING~~ RE-INTERPRETING THE ORIGINAL MESSAGE, BUT CONSIDERING THE LENGTH OF JEREMIAH'S BOOK & SCOPE OF HIS MINISTRY IT IS ~~NOT~~ PRACTICALLY FEASIBLE TO SEE THE DOCUMENT ~~AS~~ AS A DEVELOPMENT.

FOLLOWING AFTER THE TRADITIONAL MODE OF OLD TESTAMENT PROPHETS JEREMIAH WITH HIS UNDERSTANDING OF GOD'S HISTORICAL ~~AND~~ ACTIONS SEEMS IN MOST CASES TO SIMPLY BE REACTING TO THE PEOPLE'S MISUNDERSTANDING WHICH EXPLAINS



944-5324

1 2  
24970 12 40%  
24970 8

WHY AT ~~THIS~~ ONE TIME HG URGES THE EXILES  
TO DIG IN FOR A LONG ONE (AS OPPOSED TO THE FALSE  
PROPHETS) THEN AT ANOTHER TIME PROMISES A RESTORATION  
(AT THE 586 EVENT, TO COUNTER THE OBVIOUS HUMAN  
REACTION OF DEPRESSION). THIS ASPECT CAUSES PETER ARTHUR  
SOME DIFFICULTY, PRIMARILY BECAUSE HE WANTS TO  
UNDERSTAND WHAT MATERIAL IS PRE-EXILIC (PROPHETIC)  
& WHAT MATERIAL IS POST-EXILIC (REFLECTIVE).



✓ TOB BUSTILICK

READING REPORT - 4/3/81

O.T. THEOLOGY 300

## EXILE & RESTORATION - P. ACKROYD

THE DEUTERONOMIC HISTORY p. 62-83

I BELIEVE THIS IS THE SECOND TIME I'VE GONE THROUGH THIS SECTION OF PETER ACKROYD'S BOOK. AND ALTHOUGH I DID NOT WORK MY WAY THROUGH MUCH OF THE READING IN ONE SITTING (I.E., MANY SHORT SITTINGS) THE MATERIAL WAS FAR MORE UNDERSTANDABLE TO ME THIS TIME THROUGH.

PETER ACKROYD BEGINS THIS SECTION BY DEFINING THE BREADTH OF DEUTERONOMIC MATERIAL. HE POINTS TO SOME "OUTSIDE" ~~SOME~~ LITERARY SOURCES THAT MAY HAVE AIDED TO THE CONSTRUCTION OF THE DEUTERONOMIC HISTORY (TEMPLE ARCHIVES, SUCCESSION HISTORY OF DAVID, THE PROPHETIC LEGEND, ETC.). HE ~~SEEMS TO~~ DOES NOT INTRODUCE ANY NEW IDEAS INsofar AS THE DATE OF THE SECTION'S COMPOSITION (EXILE) PLACE OF WRITING (NONE DETERMINABLE) & REASON FOR WRITING (JOSIAH REFORM).

HE EXPOUNDS THAT THE WORK IS TWOFOLD. THE FIRST SECTION (DEUTERONOMY TO JOSHUA) IS A RE-SOUNDING OF ISRAEL'S HISTORICAL FOUNDATION. THERE IS A LOOKING BACK WITH A CONFESSORIAL ATTITUDE OF KNOWING ONE'S ORIGIN. THE SECOND SECTION ACCORDING TO PETER, IS THE DARK AGES - JUDGES/SAMUEL. THIS PERIOD CULMINATES IN THE GIVING OF THE MONARCHY. THROUGHOUT THE SECTIONS THE LAW, & THEIR UNDERSTANDING OF THE LAW, WOULD BE THE CRITERION FOR BLESSING & CURSING.

ACKROYD ENDS THIS SECTION DISCUSSING WHAT SORT OF OUTLOOK (IMPLICIT/EXPLICIT HOPE/NO HOPE) WAS FINALLY EXPRESSED IN THE DEUTERONOMIC MATERIAL.



Joe Bustillos  
BOTS 300  
4/26/81

## A THEOLOGY OF THE EXILIC HISTORY

1) Life Situation: If treated as a unit the Joshua-Kings History can not be dated prior to its last chronological entry. This entry refers to the release of Jehoiachin from prison while in Exile (ca. 561 B.C.). According to Peter Ackroyd (Exile and Restoration), because the Persian take-over is not mentioned nor the rebuilding of the Temple that the latest date possible would be around 520 B.C.

The writer of the Joshua-Kings History (referred to as the Deuteronomist in Ackroyd's Exile and Restoration) no doubt found himself living in an environment long ago forewarned by the prophets, an environment of suppressed nationhood, poverty, and abandonment. The abandonment was not complete, however, giving the document a subdued optimism (cf. 2 Kings 25:27ff; Exile., p. 71). The fact that the words of the prophets came to pass no doubt bore hard upon the mind of the writer of the Joshua-Kings History, so much so that we find him and Jeremiah mirroring the same last section (2 Kings 25 and Jeremiah 52:4ff -- coincidence?).

2) Addressing the Life Situation: The Deuteronomic History seems more like a backdrop when compared to the "preachy" nature of the book of Chronicles. The Deuteronomist seems to simply be recording the events that led to his present

situation not necessarily drawing the object lessons that the Chronicler finds. Though we find a faint hope for the future there is a very real sense of incompleteness. In Joshua/Judges we have a sense of unfulfilled potential and in Samuel/Kings, even at the greatest moments of glory, when David and Saul were routing the Philistines or when Solomon finally dedicated the Temple, there's a feeling that it would not last long. The pangs of the impending Exile were all too real for the Deuteronomist when he looked back on his nation's history.

3) At the onset the Deuteronomist's contribution towards an Old Testament theology was in providing us a backdrop upon which we are able to understand the prophets; but more importantly he provides us a glimpse of how the Exilic Jews perceived themselves. It was not necessarily a very pretty picture. And in view of ancient near-eastern history writing practices it is interesting that their heritage should be cast in such dim light.

The Deuteronomist seems to be saying this is what we did with the Law and this is the result (Exile!).

*little  
just  
late* )  $D^+$

Joe Bustillos  
BOTS 300  
4/26/81

## A THEOLOGY OF THE EXILIC PROPHETS

1) Life-Situation: With the exception of Obadiah the Exilic Prophets (Jeremiah and Ezekiel) have been firmly rooted into the 5th and 6th centuries B.C. Jeremiah and Ezekiel were like two men standing on opposite sides of the same river (I imagine Obadiah was just a bit downstream from Jeremiah).

If the deuteronomist was caught looking bak at his heritage then the Exilic Prophets were caught looking an all directions.

The Exilic Prophets actually began their writing (recorded) ministry before the actual Exile (dated 586 B.C. with the destruction of the Temple). Their ministries are therefore actually records of the transitional period before and following the 586 event.

2) Addressing the Life-Situation: Addressing their life-situation was certainly no easy task. Jeremiah was branded a traitor and it is doubtful whether Ezekiel was understood. Themes introduced in the Pre-Exilic Prophets are re-examined.

In chapter 23 Ezekiel records the allegory of Aholah and Aholibah. Israel, born a destitute child, preserved to become the bride of Yahweh, would not relent from her course of destruction.

Jeremiah spoke the Word of the Lord in the court of the king and Ezekiel acted it out on the shores of river Chebar but the people would not hear. Not at least until the Temple was destroyed. At that point (Ez. 33:21, Jer.39) the attention of the prophets turns towards the reconciliation of the people.

3) Assessing the contribution that these prophets made towards an Old Testament theology is quite a task. The Exile stands as a type of wall between ourselves and Israel's infancy. When we open the New Testament we find a Post-Exilic Judaism of which the Exilic Prophets were guardians for.

One of the chief theological contributions that Jeremiah and Ezekiel made were really continuations or rather fuller developments of the themes introduced by the Pre-Exilic Prophets. Yahweh is not a tribal deity but a living God freely moving in the lives of His people and the nations of the world.

short C+



Joe Bustillos  
BOTS 300  
4/26/81

# A THEOLOGY OF THE PRE-EXILIC PROPHETS.

1) LIFE SITUATION: The date for the Pre-exilic Prophets (Isaiah, Amos, Hosea, Micah, Jonah, Nahum, Zephaniah, Habakkuk, and Song of Songs) is the 7th and 8th century B.C. The life-situation, at least in the eyes of the prophets, seems to be one of crisis. As opposed to the Exilic Prophets the crisis is still pending; and as opposed to the Deuteronomic history, which offers subtle hints of judgement and even Exile, the prophets line of vision is tightening, zeroing in on the pending crisis.

If there was to be a theme for this section of the Old Testament scripture it would most likely be "Judgement." There is a monement here which is echoed in the New Testament by Peter towards the end of his life: "The Lord is not slack concerning His promise, as some men count slackness..." (2 Peter 3:9a). The crisis consists of many mini-crises (the deportation of the Northern Kingdom, The Assyrian's siege of Jerusalem, Assyria's dissipation), which ultimately culminates in the destruction fo the Temple in 586 B.C.

2) Addressing the Life-Situation: Among the Pre-Exilic Prophets the method with which they address their audiences varies. On one end of the spectrum is the "living parable" (eg, Hosea 1-3) to Amos' sermons, to what some have termed as

Jonah's four-act play and finally to Habakkuk philosophical question and answer session.

3) As to their contribution towards an Old Testament Theology they stand at the beginning of what some might call the second crossroads for the nation of Israel (the first being the Sinai event).

Starting particularly with the book of Isaiah the nature and character (in view of the specific situation) of Yahweh is clearly re-told.

"Hear, O Heavens, and give ear, O Earth:  
for the LORD hath spoken, I have nourished  
and brought up children and they have  
rebelled against me. The ox knoweth his  
owner, and the ass his master's crib: but  
Israel doth not know, My people doth not  
consider." Isaiah 1:2,3

The emphasis of this section is two-fold. There is expressed a difference between (a) Yahweh and the "foriegn gods" and (b) Yahweh and "His people." (While these categories are certainly not exhaustive and often overlap, I have pointed them out because I feel they express the direction of the Pre-Exilic Prophets).

Yahweh is portrayed as the commander of a myriads  
myriad of angels (Isa. 6), an avenging lion (Amos 1:2), a  
rejected husband (Hosea 1-3), and as a soveriegn Lord over  
the gentiles (Jonah 4:4-11). Though His impending displeasure  
and judgements are expressed in no uncertain terms, He does  
not fail to leave behind a promise for hope (eg, Micah 4:1-8;

5:2). Unlike the gods of the Gentile nations Yahweh is not simply a tribal deity but actively standing as a Judge of the nations and His own people. This difference spills over into the difference (or distinction) between yahweh and His people.

He is not some sort of figure-head deity that exemplifies or deifies the glory or character of the people. He refused to be as the Roman eagle upon the staff, carried forward into battle. It is not impossible for Him to stand back and judge His own people with a Gentile sword because He did not spring up from the people but they from Him.

Pertaining to the chronology of these writings in reference to their place in the Hebrew scriptures they stood at a crossroads. It was here that these themes reached adolescence (especially the "husband-wife," "soveriegn over the nations" themes), finally obtaining adulthood in the Exilic Prophets and the Post-Exilic Writings.



Joe Bustillos

3/15/81

Bot 300 Old Testament

R. Laurin. Contemporary Old

Testament Theologians:

G.A.F. Knight, A Christian

Theology of the Old Testament,

By John I. Durham. pp 171-190

Theology

In going through this section of Laurin's collection I felt like I was looking over the shoulder of someone that was reading a review of someone else's work. Interesting.

Knight's basic claim to fame seems to be his approach to OT Theology. He views the thought process of the Hebrews as being very concrete, i.e. a pictorial ~~is~~ language. Therefore, while framing his "Theology" on the topics "God," "God & Creation," "God & Israel," & "The Zeal of the Lord" Knight's themes/pictures (Birth, Marriage, Death, Resurrection/Restoration) tend to take on a very typological ~~a~~ characteristic.

Nevering having read Knight I appreciated the readability of Durham's review & felt encouraged to check ~~it~~ out the book my self.

Could we have  
a little more next  
time?



✓ (more next time, o.k.?)

JOE BUSTALOS

OT 300 - OLDEST THED.

3/6/8

KAISER, W.

TOTT - pp. 100-122  
PEOPLES OF THE PROMISE (CN. 7)

WALTER KAISER IN THIS CHAPTER, CONTINUES TO DEVELOP HIS PROMISE THEME. THIS TIME HE ENDEAVORS TO POINT OUT THAT THE MOSAIC PROMISE/COVENANT DID NOT NULLIFY OR "BRING TO A CLOSE" THE ABRAHAMIC PROMISE. HAVING IN MIND THE FOOTNOTE FROM THE SCOTFIELD REF. BIBLE, "THE DISPENSATION OF PROMISE ENDED WHEN ISRAEL RASHLY ACCEPTED THE LAWS" KAISER SETS ABOUT TO PROVE OTHERWISE.

HIS BASIC PREMISE IS THAT THE ABRAHAMIC PROMISE OF SANCTIFICATION - SETTING HIM APART & HIS SEED (PLURAL?) APART AS GOD'S PEOPLE, WHEREAS THE MOSAIC CODE SIMPLY SET ABOUT TO ESTABLISH A CODE FOR RIGHT LIVING.

KAISER'S CHAPTER IS SIMPLY AN OVERVIEW MEANT TO CONVEY HIS THEME.

is this all you can say?



## A THEOLOGY OF PRE-EXILIC PROPHETS

CONFLICT-  
PRE-EXILIC  
(722-586)

(A) (LIFE-SIT.)

(B) (ADDRESSING LIFE-SIT.)

(C) (ADDRESSING OT)

(1)

THE DATE FOR THE PRE-EXILIC PROPHETS (ISA, AMOS, HOSEA, MICAH, JONAH, MINOR ZEPH, NAB, SONG & SONGS) IS THE 7<sup>th</sup> & 8<sup>th</sup> CENTURY BC. THE SITS IN LEBAN, AT LEAST IN THE EYES OF THE PROPHETS, SEEMS TO BE ONE OF CRISIS. AS OPPOSED TO THE EXILIC PROPHETS THE CRISIS IS STILL PENDING; & AS OPPOSED TO THE DEUTEROCANONIC HISTORY, WHICH OFFERS SUBTLE HINTS OF JUDGMENT & EVEN EXILE, THE PROPHETS' ~~VISION~~ LINE OF VISION IS TIGHTENING, ZEROING IN OF THE PENDING CRISIS (722, 586 ETC.)

THERE IS NOT IF THERE WAS TO BE A THING FOR THIS SECTION ~~THE~~ OF O.T. SCRIPTURE IT WOULD BE "JUDGMENT." THERE IS A <sup>HELL WICKIS</sup> WOULD-BE ECHOED BY PETER (IN THE NEW TESTAMENT) TOWARDS THE END OF HIS LIFE: "THE LORD IS NOT SLACK KEEPING HIS PROMISE, AS SOME MEN COUNT SLACKNESS..." (2PT.3:9) THE CRISIS CONSISTS OF MANY MINI-WARNING CRISISES (~~SMALL~~ DEPORTATION OF THE NK, ~~THE~~ ASSYRIAN SIEGE OF NINIVE, ASSYRIAN DISSIPATION) WHICH CULMINATES IN THE DESTRUCTION OF THE TEMPLE IN 586 BC.

(2)

AMONG THE PRE-EXILIC PROPHETS THE METHOD W/ WHICH THEY ~~ADDRESS~~ THEIR AUDIENCE VARIES. <sup>a</sup> ONE ~~THE~~ END OF THE SPECTRUM IS THE LIVING PARABLE (eg. HOSEA [ch 1-3]) TO AMOS' SORROWS, TO WHAT SONG NAB TOLD DANIEL & ACT PLAY & FINALLY TO HAB THEOLOGICAL Q/A SESSION.



③ AS TO THEIR CONTRIBUTION TOWARDS AN A.T.T. THEY STAND AT THE ~~THE~~ BEGINNING OF WHAT SOME MIGHT CALL THE SECOND CROSSROADS FOR THE NATION OF ISRAEL (THE FIRST BEING THE SINAI EVENT).

STARTING PARTICULARLY W/ THE BOOK OF ISAIAH THE NATURE & CHARACTER (IN VIEW OF THE SPECIFIC SITUATION) OF YAHWEH IS CLEARLY ~~EXPRESS~~ ~~STATED~~ RE-TOLD.

"HEAR, O HEAVENS, & GIVE EAR, O EARTH: FOR THE WORD hath spoken, I HAVE NURISHED & BROUGHT UP CHILDREN, & THEY HAVE REBELLED AGAINST ME. THE OX KNOWETH HIS OWNER, & THE ASS HIS MASTER'S CRIB: BUT ISRAEL DOETH NOT KNOW, MY PEOPLE DOETH NOT CONSIDER" (1:2,3)

DIFF: FOREIGN

GODS: ACT. JUDGES

WEEKLY MICAH 5:2

PEOPLES: RIGHT ABOVE

THE EMPHASIS OF THIS SECTION IS TWO FOLD.

THERE IS EXPRESSED A DIFFERENCE BETWEEN (A) ~~THE~~ YAHWEH & ~~THE~~ FOREIGN GODS & (B) YAHWEH & "HIS PEOPLE".

YAHWEH IS PORTRAYED AS THE COMMANDER OF A ~~LESS~~ MYRIADS A MYRIAD OF ANGELS (ISA 6), AN AVENGING LION (AMOS 1:2), A REJECTED HUSBAND (HOSEA 1-3) & A SOVEREIGN LORD OVER THE GENTILES (ISAIAH 4:1-11). THOUGH HIS IMPENDING DISPLEASURE & JUDGMENT ARE EXPRESSED IN NO UNCERTAIN TERMS HE DOES NOT ~~FAIL~~ FAIL TO LEAVE BEHIND A PROMISE FOR HOPE (eg. MICAH 4:1-8; 5:2). UNLIKE THE GODS OF THE GENTILE, YAHWEH IS NOT SIMPLY A TRIBAL DEITY BUT ACTIVELY ~~JUDGING~~ <sup>STANDING AS THE JUDGE OF</sup> THE NATIONS, AS WELL AS HIS <sup>own</sup> PEOPLE USING THE NATIONS AND ALSO CREATING ITSELF. THIS DIFFERENCE OPILDS OVER INTO TWO DIFFERENCES (OR DISTINCTIONS) BETWEEN YAHWEH & HIS PEOPLE. HE IS NOT SOME SORT OF FIGUREHEAD DEITY THAT EXEMPLIFIES OR DEFINES THE GOODY OF CHARACTER OF THE PEOPLE. HE REFUSED TO BE AS THE ROMAN EAGLE UPON STAFF, CARRIED FORWARD INTO BATTLE.



IT IS NOT IMPOSSIBLE FOR HIM TO STAND BACK & THING HIS  
OWN PEOPLE WITH A ~~BEATLE~~ SWORD BECAUSE ~~THE~~ HE DID NOT  
SPRING UP FROM THE PEOPLE BUT THEY FROM HIM.

PERTAINING TO CHRONOLOGY OF THESE WRITINGS IN REFERENCE  
TO THEIR PLACE IN THE HEBREW SCRIPTURES THEY STAND AT  
A CROSSROAD. IT WAS HERE THAT THESE THINGS REACHED  
ADOLESCENCE (ESPECIALLY THE 'HUSBAND-WIFE' SOVEREIGN OVER  
THE NATURAL THINGS) & FINALLY OBTAINING 'ADULTHOOD'  
IN THE EXILIC & POST-EXILIC PERIODS & THE POST-EXILIC WRITINGS.



## A THEOLOGY of THE EXILIC PROPHETS

ZITS IN LEBEN:

WITH THE EXCEPTION OF OBADIAH THE EXILIC PROPHETS  
(~~588~~/52) HAVE BEEN FIRMLY FOOTED INTO THE 5<sup>th</sup> & 6<sup>th</sup>  
CENTURIES (B.C.) ~~588 & 52~~ <sup>588</sup> ~~ARE~~ LIKE TWO MEN

STANDING ON OPPOSITE SIDES OF THE SAME RIVER (I  
IMAGINE OBADIAH <sup>WAS</sup> JUST A BIT DOWNSTREAM FROM  
JEREMIAH). THE REALITY OF GOD'S SWORD THROUGH THEM

IF THE DEUTERONOMIST WAS CAUGHT LOOKING BACK  
AT HIS HERITAGE THE EXILIC PROPHETS WERE CAUGHT  
LOOKING IN ALL DIRECTIONS. P. ACKROYD SAYS THAT JEREMIAH  
WAS THE FIRST OF THE KNOWN PROPHETS TO EXPERIENCE THE  
586 EVENT (p. 50)

~~ackroyd~~

~~ADDRESSING THEIR~~ SITUATION WAS CERTAINLY NOT EASY TASK.

ADDRESSING THEIR LIFE SITUATION WAS CERTAINLY NO EASY TASK.  
\* ~~JEREMIAH~~ WAS BRANDED AS A TRAITOR & IT IS POSSIBLE  
WHETHER 52 WAS UNDERSTOOD. THEMES INTRODUCED IN  
THE ~~PRE-EXILIC~~ PRE-EXILIC PROPHETS ARE RE-EXAMINED.

IN CH. 23 EZEKIEL RECORDS THE ALLEGORY OF ANOLAH  
& ANOLIBAH. ISRAEL, ~~AS~~ ~~BEFORE~~ A DESTITUTE CHILD,  
PRESERVED TO BECOMING THE BRIDE OF YAHWEH WILL NOT  
RELENT FROM HER COURSE OF DESTRUCTION. <sup>WORKS</sup>

JEREMIAH BORE A Yoke & 52 SPENT 430 DAYS ON  
HIS SIDES IN THE TOWN SQUARE ~~AND~~ ~~THE~~ FIGHTING A  
MOBILE BATTLE VS JERUSALEM & THE PEOPLE WOULD NOT  
~~BE~~ RETURN TO YAHWEH, NOT UNTIL THE TEMPLE  
WAS FINALLY BURNED TO THE GROUND.



## A THEOLOGY OF THE EXILIC HISTORY

### ① SITZ IN LEBEN:

IF TREATED AS A (CANONICAL) UNIT THE HISTORICAL KING'S HISTORY CAN NOT BE DATED PRIOR TO ITS <sup>CHRONOLOGICAL</sup> LAST ENTRY. THIS ENTRY REFERS TO THE RELEASE OF JEHOIAKIM FROM PRISON WHILE IN EXILE (CA. 561 BC). ACCORDING TO DEER AKAPOD BECAUSE OF THE LACK OF THE PERSIAN TAKE-OVER <sup>IS NOT</sup> MENTIONED <sup>NOT</sup> THE REBUILDING OF THE TEMPLE THAT THE LATEST DATE.

POSSIBLY WOULD BE AROUND 520 BC.

THE QUESTION FOR ITS COMPLETION

THE DEUTERONOMIST NO DOUBT FOUND HIMSELF ~~IN~~ LIVING IN AN ENVIRONMENT LONG AGO FORGOTTEN BY THE PROPHETS, AN ENVIRONMENT OF SUPPRESSED NATIONALHOOD, POVERTY, & ABANDONMENT. THIS ABANDONMENT WAS NOT COMPLETE, HOWEVER, GIVING THE DOCUMENT A SUBDUED SUBDUED OPTIMISM (cf. II KINGS 25:27ff, EXILE & RESTORATION, p71). THE FACT THAT THE WORDS OF THE PROPHETS CAME TO PASS NO DOUBT BORE HARD UPON THE MIND OF THE DEUTERONOMIST, SO MUCH SO THAT WE FIND HIM <sup>IMPROVING</sup> & JEREMIAH, THE SAME LAST SECTION (II KINGS 25 & JEREMIAH 52:1ff -- COINCIDENCE?) OR JUST ANOTHER SYNOPTIC PROBLEM?

### ② ADDRESSING THE 2:

IN COMPARISON TO THE POST-EXILIC HISTORY THE DEUTERONOMIC HISTORY SEEMS MORE LIKE A BACK PROPEL WHEN COMPARED TO THE "PRESENT" NATURE OF THE CHRONICLER.

HE SEEMS TO BE SIMPLY BE RECORDING THE EVENTS THAT LED TO HIS PRESENT SITUATION NOT NECESSARILY DRAWING THE OBJECT LESSONS THAT THE CHRONICLER FINDS. THOUGH WE FIND A FAINT HOPE FOR THE FUTURE THERE IS A VERY REAL SENSE OF INCOMPLETENESS. IN JEREMIAH/HUDGESS WE HAVE



A SENSE OF UNFULFILLED POTENTIAL & IN SAMUEL/KINGS AT THE GREAT MOMENTS OF GLORY, WHEN ~~THE~~ DAVID & SAUL WERE ROUTING THE PHILISTINES OR WHEN SOLOMON FINALLY DEDICATED THE TEMPLE, THERE'S A FEELING THAT IT WOULDN'T LAST LONG. THE PANGS OF THE IMPENDING EXILE WERE ALL TOO REAL FOR THE DEUTERONOMIST WHEN HE LOOKED BACK ON HIS NATION'S HISTORY.

ON THE ONE HAND THE DEUTERONOMIST'S CONTRIBUTION TOWARDS AN E.T.T. WAS PROVIDING <sup>US</sup> A BACK DROP UPON WHICH WE ARE ABLE TO UNDERSTAND THE PROPHETS, BUT MORE IMPORTANTLY HE PROVIDES <sup>US</sup> A GLIMPSE OF <sup>HOW THE</sup> EXILIC ~~THEIR~~ ~~SELF~~ ~~CONCEIVED~~ ~~THEIR~~ ~~THEMSELVES~~ ~~THE~~ ~~THEMSELVES~~. IT WASN'T NECESSARILY A VERY PRETTY PICTURE. AND IN VIEW OF ~~ANTIENTH~~ ANCIENT HISTORY-WRITING PRACTICES IT IS INTERESTING THAT THEIR HERITAGE SHOULD BE CAST IN SUCH DIM LIGHT.

THE DEUTERONOMIST SEEMS TO BE SAYING THIS IS WHAT WE DID WITH THE LAW, THIS IS THE RESULT (EXILE!).



(C)

De Bustinos

3/11/81

OTT 300 -

## A THEOLOGY OF DEUTERONOMY

①

THE MOST DIFFICULT BUT ESSENTIAL TASK OF ESTABLISHING AN ADEQUATE THEOLOGY OF THE BOOK OF DEUTERONOMY IS TO DETERMINE THE APPROXIMATE TIME OF ITS COMPOSITION (AT LEAST DOWN <sup>TO</sup> THE CENTURY). WITH MY LIMITED KNOWLEDGE OF LITERARY CRITICISM (ESPECIALLY PERTAINING TO HEBREW) WHICH RENDERS ME UNABLE TO COMPARE THE LITERARY STYLES OF DEUTERONOMY & THE TETRATEUCH OR PERHAPS DEUTERONOMY & THE BOOK OF JOSHUA, I AM LEFT TO COMPARE THESE BOOKS ON THE BASIS OF INTERNAL (THEMATIC) EVIDENCE. THIS MUCH I CAN UNDERSTAND PERTAINING TO THIS BOOK: ① IT WAS ~~WAS~~ WRITTEN FOLLOWING THE DEATH OF MOSES ON MOUNT NEBO ② ITS CLAIM OF MOSAIC INFLUENCE RUNS VERY DEEP (THE ONLY THING MISSING IS "I, MOSES, ~~WE~~ HAVE WRITTEN UNTO YOU WITH MY OWN HAND. SEE WHAT LARGE LETTERS I MAKE..."). THIS GIVES ME ONE (VAGUE) CONCLUSION: THE BOOK IS PRE-EXILIC. WHENEVER THE JEWS BEGAN TO COMPILE THEIR HISTORY (MOST LIKELY DURING THIS JUDGES-SAMUEL ERA) IS WHEN I WOULD SEE THIS BOOK COMPLETED. I WOULD PREFER A JOSIAH OR POST-EXILIC AUTHORSHIP BECAUSE THE MOSAIC TRADITION DOES RUN SO DEEP & ALSO BECAUSE THE ONLY APPARENT REASON FOR SUCH A LATE DATE WOULD BE A NON-SUPERNATURAL PRE-SUPPOSITION (PERTAINING TO THE PROPHECIC ELEMENT). *Why is this pre-exilic? Based on what you've said previously to that statement there are no real evidences.* *There are better, even diachronical reasons.*

WHAT, THEREFORE, IS THE LIFE-SITUATION AT THE TIME OF THE BOOK'S COMPOSITION? IF ONE HOLDS TO THE MOSAIC AUTHORSHIP THEN THE SITZ-IM-LABEN IS SELF-EVIDENT: THE PEOPLE ARE MAKING THEIR FINAL PREPARATION BEFORE ENTERING THE LAND & THE PROPHET IS IN ESSENCE GIVING HIS



FINAL WILL & TESTAMENT. IF A MOSAIC AUTHORSHIP IS NOT ADHERED TO & IF ONE IS LOOKING FOR OR BELIEVES ~~THE~~ THERE WAS AN EXTERNAL REASON FOR THE BOOK'S COMPOSITION BEYOND THE NEED TO RECORD MOSES' WORDS THEN ONE WOULD FIND THE NATION AT A POINT WHERE THIS MOSAIC CODE NEEDED TO BE REINTERPRETED WITH AN EMPHASIS ON THEIR GIVEN SITUATION. THERE IS, TOWARD THE END OF THE BOOK, A DEFINITE FUTURE GAZE BEING CAST BY THE AUTHOR. AGAIN IF THE AUTHOR IS BEING EXTERNALLY INFLUENCED THEN WE MIGHT FIND THE NATION AT A POINT WHERE THE FUTURE LOOKED VERY OMINOUS. SAY PERHAPS AS AT THE CLOSE OF BOOK OF JUDGES OR WHEN THE ARK WAS CAPTURED IN THE BOOK OF SAMUEL.

(2)

IF I HELD TO THE MOSAIC AUTHORSHIP THE BOOK'S THEME TO ME WOULD BE "PREPARATION" OR PERHAPS "FINAL PREPARATION." THE JEWS ARE LEAVING SO HEAVILY UPON THE DOOR THAT OPENS UP TO THE PROMISED LAND IT IS LITTLE WONDER THAT THOSE HOLDING TO A HIGHER-CRITICAL UNDERSTANDING WOULD SAY THAT THE JEWS HAD BOTH FEET FIRMLY PLANTED IN THE LAND AT THE TIME OF ITS COMPOSITION. BUT BECAUSE I LEAN TOWARD A MOSAIC INFLUENCE THEN I FEEL THAT A GOOD HEADING FOR THE BOOK WOULD BE "RE-INTERPRETATION" OF THE LAW. I WOULD NOT FIND THE AUTHOR TAKING ADVANTAGE WITH THE MOSAIC TRADITION BUT I WOULD SEE HIM CLARIFYING THE MOSAIC PICTURE. IT IS AN INTERESTING NOTE TO ME THAT THE COURSE OF MOSES' THREE DISCOURSES FOLLOW THE SPAN OF JEWISH HISTORY RIGHT UP TO THE RESTORATION -- THIS BULK BEING IN THIS SECOND "RE-INTERPRETATION" DISCOURSE.

see with  
last page.

(3)

THE BOOK OF DEUTERONOMY'S CONTRIBUTION TOWARD AN OLD TESTAMENT THEOLOGY IS NO EASY TASK TO



UNCOVER. WE PREVIOUSLY SAW THE TETRATEUCH'S THEOLOGY AS BEING "THE REVELATION OF GOD." I FIND THE BOOK OF DEUTERONOMY AS A BRIEF PAUSE IN THE HISTORY, A CHANCE FOR GOD & MAN (IN ~~THE~~ THIS CASE GOD & HIS PEOPLE) TO REDEFINE THEIR ROLES IN THEIR COVENANT RELATIONSHIP. IF THE TETRATEUCH IS "THE REVELATION OF GOD" THEN DEUTERONOMY IS "THE RULES OF GOD & HIS PEOPLE." More were needed in this section. ~~Exp~~ Explain how specifically Deut. fits into what you consider to be the central theme of the O.T. Development is very important here.

NOTE:  
Too much of your paper was spent deciding on a date and author. Even when you came to a conclusion you weren't quite satisfied. In a short piece as this the Author/DATE question should be settled quickly and succinctly in the first paragraph.



✓  
JOS BUSTING'S  
BOTS 300 OT. THEOLOGY  
READING REPORT

P. McCROYD, EXILE & RESTORATION  
"THE BOOK OF JEREMIAH" pp. 50-61

PETER MCCROYD'S BASIC CONCERN REGARDING THE BOOK OF JEREMIAH IS DETERMINING WHAT MATERIAL IS PRE-EXILIC & WHAT IS MATERIAL IS POST-EXILIC REFLECTIONS. HIS GOAL IS TO DISCOVER JEREMIAH'S UNDERSTANDING OF THE 586 EVENT.

ONE INTERESTING NOTE IS THAT THE BOOK OF JEREMIAH WAS NOT PRODUCED AS SOME SORT OF COMPLETE STATEMENT BUT THAT IT RATHER CAN BE SEEN AS RECORDING, IN PART, THE EVOLUTION OR DEVELOPMENT OF JEREMIAH'S THEOLOGY. AT LEAST TWICE IN THE CHAPTER (pp. 51, 55) HE FEELS THAT THOSE EARLY PASSAGES IN JEREMIAH (CH 6:1-8, 22-26 & CH 24) WERE GIVEN LATER RE-INTERPRETATIONS. IN THE FIRST (CH 6) HE FEELS THAT THE AMBIGUOUS "ENEMY OF THE NORTH" WAS ONLY LATER UNDERSTOOD AS BABYLON. IN THE SECOND PASSAGE (CH. 24) HE FEELS THAT IT CAN ONLY BE CLEARLY UNDERSTOOD IN REFERENCE TO CHAPTER 44.

THOUGH IT MAY BE DIFFICULT FOR A CONSERVATIVE EVANGELICAL TO ACCEPT THE THEORY THAT LATER JEREMIAIC REDACTORS MAY HAVE READ BACK INTO EARLIER JEREMIAH ORACLES LATER DEVELOPMENTS & THEREBY RE-INTERPRETING THE ORIGINAL MESSAGES. CONSIDERING THE LENGTH OF JEREMIAH'S BOOK & SCOPE OF HIS MINISTRY IT IS VERY FEASIBLE TO SEE THE DOCUMENT AS A DEVELOPMENT.

FOLLOWING AFTER THE TRADITIONAL MODE OF OLD TESTAMENT PROPHETS, JEREMIAH WITH HIS UNDERSTANDING OF GOD'S HISTORICAL ACTIONS SEEMS IN MOST CASES TO SIMPLY BE REACTING TO THE PEOPLE'S MISUNDERSTANDING WHICH EXPLAINS WHY AT ONE TIME HE URGES THE EXILES TO DIG IN FOR A CONG



ONE (AS OPPOSED TO THE FALSE PROPHETS) THAW  
AT ANOTHER TIME PROMISES A RESTORATION (AT TWO 586  
EVENT, TO COUNTER THE OBVIOUS HUMAN REACTION OF  
DEPRESSION). THIS ASPECT CAUSES PETER ACKROYD SOME  
DIFFICULTY, PRIMARILY BECAUSE HE WANTS TO UNDERSTAND  
WHAT MATERIAL IS PRE-EXILIC (PROPHETIC) & WHAT  
MATERIAL IS POST-EXILIC (REFLECTIVE).



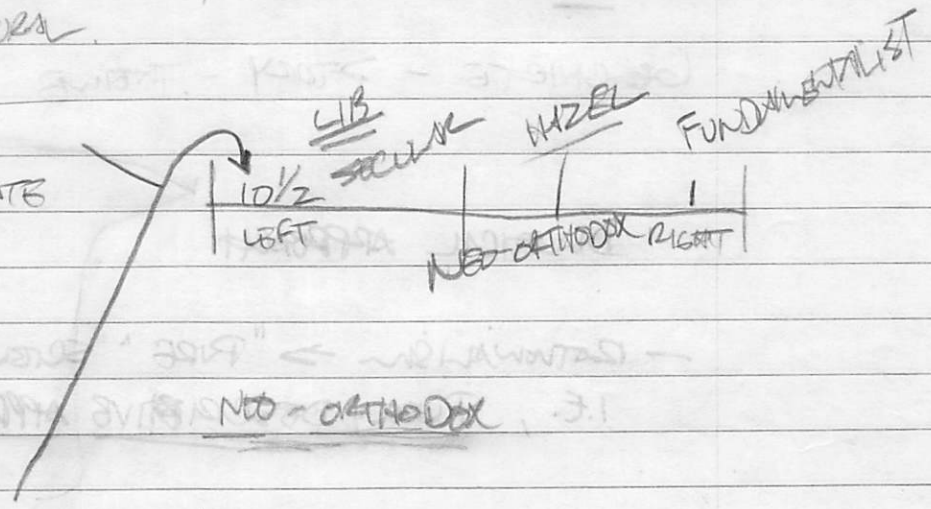
# OT. THEOLOGIAN'S

- VON RAD
- WALTER EICHRODT

BEING LIBERAL IS STARTING w/ a PRESUPPOSITION THAT LIMITS GOD'S SUPERNATURAL.

## - LIBERAL:

- ① OPEN MIND/TOLERATE
- ② GENEROUS
- ③ PRESUP.
- ④ EVANGEL.
- ⑤ DICHOTOMY.
- ⑥ TRADITION
- ⑦ INERRANCY.



## QUESTION of METHODOLOGY

- BIBLICAL THEO - TAKEN OUT OF HISTORICAL CONTEXT - BIB.

\* A THEO w/ THEO BIB (LIMITED TO)

LIMITED TO BOOK - TOPIC, THEMES, PERIODS OF TIME, AUTHORS.

- SYSTEMATIC THEO - BIBLICAL DATA → N/O SYS (HISTORIC) WILL NOT LIMITED TO BIB TEXT. APPLY LOGICAL CONCLUSION of BIBLICAL THEO.

## UNDERSTAND TERMS

NOT COMPARABLE METHODS - SYS DEPENDENT ON BIBLICAL - BIBLICAL SHOULD GO BEYOND TOWARD SYSTEMS

- WEBAW (HISTORICAL)
- PRINCIPLES (SUPRA-CULTURAL)
- IN LIFE.



NORMATIVE / NON-NORMATIVE - UNIVERSAL STANDARD

DIALECTICAL THEOLOGY -

HISTORIC - FACTS

GESCHICHTE - STORY - THEMES

2/11

DIALECTICAL APPROACH

- RATIONALISM → "PURE" SCIENCE  
I.E., PURELY DESCRIPTIVE APPROACH TO O.T.T.

HISTORICAL-CRITICAL

- ① 21 p. GABLER, JOHANN ; "DIEB, SACRED..."  
DESCRIPTIVE THING.  
- BIBLICAL → "SUBJECTIVE"  
- DOGMATIC → "PERSONAL"

② 26, 27 pp. OENLER - ~~monograph~~

③ 29, 30 pp. WELLMAN. ~~Source~~ HISTORY-OF-RELIGION  
THEOLOGY AND RELIGIOUS EVOLUTION.

④ HISTORY OF ISRAEL'S RELIGIOUS  
REFORMATION CRITICISM  
SOURCE  
HISTORY OF ~~ISRAEL~~ TRADITIONS



⑤ EICHROD pp. 33 CROSS-SECTIONAL

⑥ VAN RAD. pp. 33 DISCREPANCY

WHY STUDY L.B. OT?

+ SCIENCE

+ ART [ILLUMINATION OF HOLY SPIRIT]

INTERPRETATION

A) DESCRIPTION METHOD

MEANS MEANING "MEANT"

OBJECTIVE DESCRIPTIVE → "WHAT IT MEANT TO THEM"

"PURELY" HISTORICAL - NO NEED TO APPLIED.

B) CONFESSIOAL METHOD - EISSFELDT / KNIGHT  
FAITH PRE-SUP.

"WHAT IT MEANS" - AT LEAST TO THE EARLY CHURCH.

DESCRIBING IS NOT THEO. & OT. - HISTORY OF RELIGION

"WHAT DOES IT MEAN TO US"

ISSUE & ABRAHAM - WHAT DOES IT MEAN TO  
ME? = O.T. THEOLOGY.

TO SEEK AN O.T. THEO. FOR ALL GENERATION.

DESCRIPTIVE → + → CONFESSIOAL  
← (OFTEN) → CREDAL METHOD.



### C. CROSS-SECTION METHOD - W. EICHRODT

- GOD & HIS PEOPLE - COVENANTS
- GOD & HIS WORLD
- GOD & MAN (KIND)

Emp. UNITY of TESTIMENTS

CLOSE TO CONFESSIONAL

ALLOWS FOR INFLUENCE OF N.T. ON THOUGHT OF O.T.

MORE THAN JUST DESCRIPTIVE.

CONNECTS HISTORY + FAITH

"WHAT DOES IT MEAN TO THEM." I.E.

GOD & MAN

NOT JUST - O.T. CHARACTERS

OR EVEN MY OWN LIFE

BUT TO GOD & MAN

GOD & HIS WORLD

GOD & HIS PEOPLE

TRIES TO PULL IT AWAY FR. CONFESSIONAL

"... MAINTAIN FOUNDATION OF HISTORY

(\*) BORDERLINES SYSTEMATIC THEO. (\*) W/O OUTSIDE SOURCE  
HISTORIAN - MORE USEFUL TO EVANGELICAL

NOT AS CONSERVATIVE - TRIES TO WORK O.T. INTO  
TOPIC OF COVENANT



## DIACHRONIC METHOD - GERHARD VON RAD.

-60's

p. 47 FT. 41

## Linear Sequence as opposed Thematic STAGES of ISRAEL'S DEVELOPMENT

# INTERPRETER BIBLE DICTIONARY.

NOTE: march 26 / 27<sup>th</sup> - SOCIETY of BIBLICAL LIT.

@ Fuller Theol. Sem. - No CLASS / EXAM.

2/18

## DIACHRONIC METHOD - Von RAD -

LONGITUDINAL SECTION - CROSS-SECTION IS NOT DESCRIPTIVE. DEPENDS HEAVILY ON THEORY OF RELIGIONS.

CHECK THE DEVELOPMENT OF ISRAEL'S RELIGION w/ COMPARATIVES-

# HISTORIE - FICTUM

GESCHICHTE - STORY - ~~ANALYT~~ NARRATIVE

MYTH - " - SACRED/SALVATION HISTORY.  
MYTH: SYMBOLIC REP. OF AN OTHER WORLDLY  
REALITY IN TERMS OF THIS WORLD.

HAZEL - SACRED STORY" ~~over~~ <sup>again</sup> ~~over~~ <sup>again</sup> sure find-  
ation on HISTORIC

REUGIAH { HISTORY OF ISRAEL (EXODUS) - WOLLMER.  
HISTORY OF COMPARATIVE REGIONS - WATTS  
- RADICAL FORMER) SACRIFICED FROM "OTHER" CULTURES/FUTURES.



PG-CONSTRUCTION OF ISRAEL HIST.

① THEIR OWN INTERP.

- THEIR OWN FAITH IS WHAT'S REAL.

② COMPARING IT TO OTHER RELIGIONS  
KARISMATIC

DEVEL. A THEOL. ON BASIS OF WHAT ISRAEL SAYS ABOUT ITSELF

2/23

CHILDS -

CANON CRITICISM

BIBLICAL THEOLOGY IN CRISIS

NORMATIVE VALUE WHEN ACCEPTED AS CANON.

NOT DIACHRONIC / < OR E WRITER - NOR N.T. EYES

WHAT DOES IT MEAN AS CANON = NORMATIVE

STAGE //

p. 99 - CANON IN CRISIS

- CANON OF X-IAN CHURCH IS BEST PLACE TO START.

- CLOSELY R/L CONFESSORIAL METHOD -

SET OF BOOKS NORMATIVE

p. 53 HAZEL #77

~~WOMAN~~

→ CHILDS & R. BARTH NEO-ORTHODOX

WORD OF GOD WHEN GOD → SPEAK TO CHURCH

MEDIUM OF REVELATION.

① LIBERALISM FR. HEGEL

② FUNDAMENTALISTS REACTED (HEADS IN SAND)

③ NEO-ORTHODOX REACTS - HISTORIC CRITICAL + SUPERNATURAL

(REAL HIST + SALVATION HIST) - REALITY/FUND.

SUBSTR "I-THOU" ENCOUNTER

| REAL GOD - NEO-ORTH.

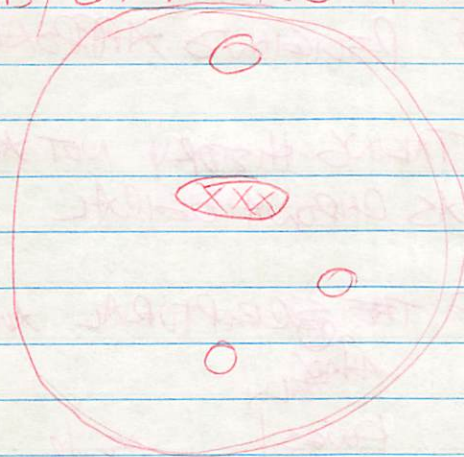
KARISMAT

WITH- LIB



## HANZELI'S PROPOSALS PP. 98-99

GOD'S THING - CENTER  
METHOD / CANON - YES NOT CENTER / THING



CENTER -  
w/ SOME COMPLETELY  
UNRELATED

① HISTORICAL-CRITICAL WORK - WHAT IT MEANT / MEANS  
... HIST. THEO. VIEW-POINT

136 ② - DESCRIPTIVE + CONFESSORIAL FAITH  
BEYOND CANON TO WRITER - SITZ IM LEBEN / SITZ IM GLAUBEN

③

- OT. VS N.T.

④ THEOLOGIES of OT. APART FR. CHRONOLOGY





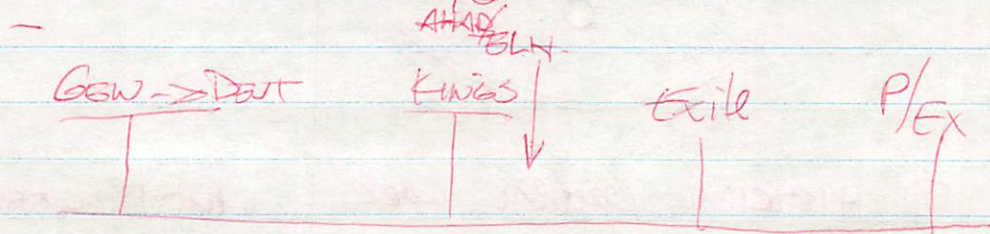
Van Rood

DIACHRONIC - BUT TRAD/HIST/BIBLICAL TEXT  
 TREMENDOUS REWORKING OF ST w/  
 HISTORY OF THE RELIGIONS

→ COMPARATIVE RELIGIOUS APPROACH ←  
 FAKED

DIACHRONIC - TAKING HISTORY NOT AS  
 RECON. BUT AS CHRONOLOGICAL

ANALOGY OF THE SCRIPTURAL ANTI-CEMENT



can interp w/ kn of preceding script/hist/trad.

EICHROD - THINGS → PROMISE

→ COVENANT / NEW HISTORY OF RELIGIONS

DIFF - NOT HISTORICAL CRITICAL

SAY K. → INDUCTIVELY

12 mp 16 - 19

PROPOSED METHODOLOGY -



16 - ANALOGY OF ANTI-CEMENT SCRIPT.

19 - BT TWIL TOOL OF EXEGESIS → HERMENEUTIC



# GOD @ WORK IN ISRAEL - VON RAD

## - RADIO SERMONS

### TETRAEUCH:

#### ~~① LIFE ST~~

WHY THIS DIVISION - COMPLETE HISTORICAL SEQUENCE FR.  
GEN - NUM - TO ENCAMPMENT @ MOAB.

DEUT. - "SECOND LAW GIVING" - REASON THEMATIC DIFFERENCES -

TETRA. 1 GEN - FAILURE - NOW GEN. READY TO GO INTO LAND

DEUT - ① PROPHETIC ELEMENT - EXILE/RETURN. 28-30  
② PLACE OF WORSHIP - "WHERE THE LORD WILL CAUSE HIS NAME TO DWELL"  
↓  
‡ NOWHERE ELSE.

SPEAKS IN SECOND PERSON - EVEN THOUGH MOS' SPEAKING RE/2 THEIR CHILDREN.

LAST DATABLG MATERIAL - CAMP OF MOAB APPROX. 1400 BC (1 KINGS 6:1)

MOAIC AUTHORITYSHIP - PIERCE 101 p. 7

NUM 33:2 - JOURNEY LOG

EX 24 34 - ADDITIONS TO 10 COMMANDMENTS  
REFERENCES TO THE LAWS OF MOSES.

MOAIC INFLUENCE / AFTER 1400 -

THEME: ONLY KNOW GOD'S

CHRISTIANIZATION RE-EXPRESSION  
OF GOD'S REVELATION - FOUNDATIONAL  
ELEMENT.

BOOK OF MOSES - PRESERVED NOT

CRITICISED BY WRITER. CANON (CHILD'S)

1400 FINAL FORM  
MOSES (1st cen) "BOOK"  
HIST.

PRE-EXILIC

2nd cent.  
BC. +



230.11 Eichrodt, W. Theo. & OT

612tb

230.11 Jacob, E. Theo. of O.T.

115

230.11 Kaiser, W.C. Toward O.T. Theo. ✓

1212t

230.11 Knight G.A.F. A view of O.T.

1274c

230.11 Rad, G. von OTT

12110

230.11 Spriggs, Th. OTT

sp8t

230.11 Innes, Paul van T of OT

In 8t

Folger, J. Bib. Theo. Bul. Feb. '71

170

Kaiser ch. 7. p. 100-  
People of the Promise

my son, my firstborn / my people / my possession  
Kingly Priest / A holy nation

→ Election - salvation etc.

if conditional - position as med. inter etc.

C.I. Seafeld - Deposition of Promise ended  
when Israel rashly accepted the law

K. "Citizen labor"? Ref. eternal life / Benefits  
of Promise -

The law & eternal life Patrick Fairbairn  
to do them = good life -  
salvation → Promise.



- The Law of God
- "I am Yahweh" Basis
  - The Moral Law -
    - Ten commandments
    - restriction easier than liberties (to write) - pos/ing modiff.
  - Ceremonial law -
    - sacrificial system
    - cleanness = worshipper qualified to meet Yahweh
    - WHOLENESS → dedication to God Above
- waves' sh. Idler → heard - actions - wholehearted  
 kippur → substitute not (cover)  
 (if sacrifice to come?)

## The Civil Law

The Tabernacle God

Heaven - perm dwelling      Tab - temp. abode.

Ex. 25:8

redemption (fr. Egypt), morality worship

Ran, Bernard

Redeemed man is called to ~~worship~~ worship; moral man is called to worship. The redeemed man shows his repentance in the quality of his work life; he shows his gratitude in this worship.



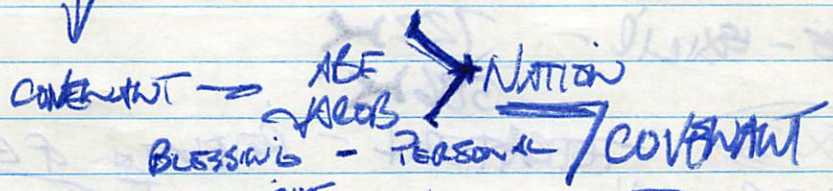
3/6

TESTAMENT

(A)

(B)

(C) THEME → TOWARDS ESTABLISH A THEME



INHERITANCE LAND

NATIONAL GREATNESS

- PRIESTLY

ATTACHMENT.  
OBEDIENCE.

- SEED / DEATH
- REDEMPTION (SEED)
- THEOPHANY (ANGELS)
- CHARACTER OF GOD

"Revelation of God"

COVENANT LIFESTYLE → \*

— GENERAL THEME: REVELATION OF GOD



- A. JUDGMENT / REDEMPTION
- B. COVENANT.
- C. - COVENANT -
- D/B NATIONHOOD

OBEDIENT  
JUDGMENT.

ACKROYD - EXILE + RESTORATION 62 pp f.

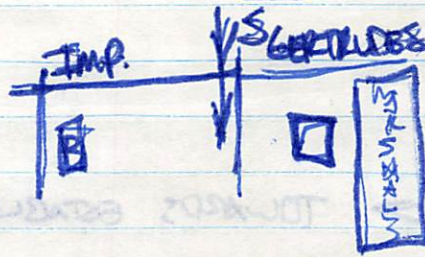
ELISSFIELD OT INTRO.

pg 241-248



# GONDOLA

- WED -



the - exile - 722x  
586x

EX 3 - TETRARCH - REVELATION of GOD.  
DEUTERONOMY

[VAHWEH]

THEME: GEN 3  
WHO IS GOD?

①st.

DEUT 28-30 - EXILE  
17 - ~~king~~ kings

II QRAV. 34:17 - ~~Israel~~

HILYAH

SUMMARY of MOSES WRITTEN in 7th century

MOSES

11:1-18

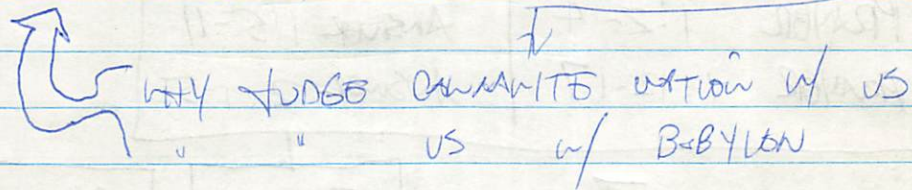
THEME

DATE

CROSS THE BORD



GOD'S SOVEREIGNTY: REASON FOR COVENANT MAKING



⑥ BLESSING & CURSING FLOW ← LAW + KNOWN BLESSINGS

CH 27 - EMPHASIS ON CURSE → ANTICIPATION OF FAILURE

⑥ LAW OF THE KING CH. 17

- READ THE BOOK - EVEN THE BEST (HEZEKIAH/HOSIAH) DIDN'T
- IMPLICATION OF EXPECTED KING

⑦ EXILE & RESTORATION  
CH. 28

⑧ CENTRAL SANCTUARY  
# 12; 14; 16; 25; 26

⑦ FLOW OF KEEPABLE LAW  
CO. 30: 11-15

3/25  
HABBAKUK - WHY IS GOD WORKING THIS WAY?!!

PRAYER 1:2-4	ANSWER 1:5-11
PRAYER 1:12-17	ANSWER 2:1-5

5 WOES - PSALM

PROPHET

DATE

"YOU SHALL SEE THIS / THAT ..."

NEWBORN

612 / 605 → 586

CHARDENESH

COROL: 2:4 ↑ PROUD  
↑ RECKLESS → FAITHFULNESS

5 WOES

2:20 GOD AMONG THE ~~PEOPLES~~ PEOPLES

ISAIAH/EZE: NO LOW-RUNNING

CLASSICAL PROPHETS

ISAIAH

JER

EZE

12 ~~PROPHETS~~ PROPHETS

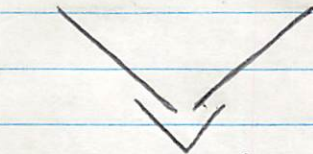
ISAIAH - ARBITRARY





3/30/81

INTERLAWY - POLARIZATION



VERBAL /  
PLURARY

INSPIRATION

παρρησια

4/1

DOUBLE FULFILLMENT - VS -  
TYPOLOGY FULFILLMENT.

MATT / REB → PREACHING - ILLUSTRATING W/ OT NOT  
NECESSARILY EXCESSIVE.

f., ISA 7:14 - HISTORICAL / TYPOLOGICAL FULFILLMENT.  
ROGER TEST - M.DIV THESIS ISA 7:14.

TYPOLOGY: SAME INTERPRETATION, DIFF. APPLICATION.



TAKING OFF / PRINCIPLE / POINT OF OT.  
(TEXT.)

(f. - DEUT. 28-30 - EXILE/RESTORATION - CAPSULE -  
TIES JOSH - KING'S HISTORY

JOHN 23 (14-16!)

JOHN 2; 18:30 EXILE

1 SAM 4 - FALL OF SAULON

2 KING 17 - " " N. KINGDOM / cf. S KINGDOM.



4/3/81

Jeremiah

23:8 - PROPHECY TO THIS (HIST.) CONVENTION

vs. 16 when  
E. DEUT 28-30

EMPH. ON EXILE NOT  
PUNISHMENT

JUDGES 2: 1-3 -

GOD KEEP  
PROMISES [not or ~~not~~]

18:29-30 MICAH & DANITE MIGRATION

1 Sam 4: SALOMON CAPTURED

586 - NOT A QUESTION OF  
YHWH STRONGER BUT ISRAEL'S

JOB. - NOT YHWH VS Ba/OTC

RIGHTED JUSTICE

E25. I SAW GADEN DEPART - OK FOR BAB

- APPARENT WAR BETWEEN

TO DESTROY TEMPLE - YHWH VS BAB VS ISRAEL. YHWH & OTHER GODS -

2 PAGES 17 WHOLE CHAPT. - 722 EVENT.

EXILIC PROPHETS RE-INTERP 586  
EVENT - BIBLE INTERPS HIST.

ISRAEL - THIS WEEK -

POST EXILIC PROPHETS NEXT WEEK

4/6

SONG OF SONGS -

- MORE THAN JUST A LOVE STORY BTKW MAN & WOMAN

- LIT. INTERP - LIT. LOVE STORY BEYOND ITSELF

931 + BC.

- 3 WAY - SHEPHERD THEORY

SOLOMON WANT SMALL WHITE  
SMALL WHITE + SHEPHERD (LOVER) DEFIE FOUL OF KING  
CONT. RUTH/BOAZ TRAD.

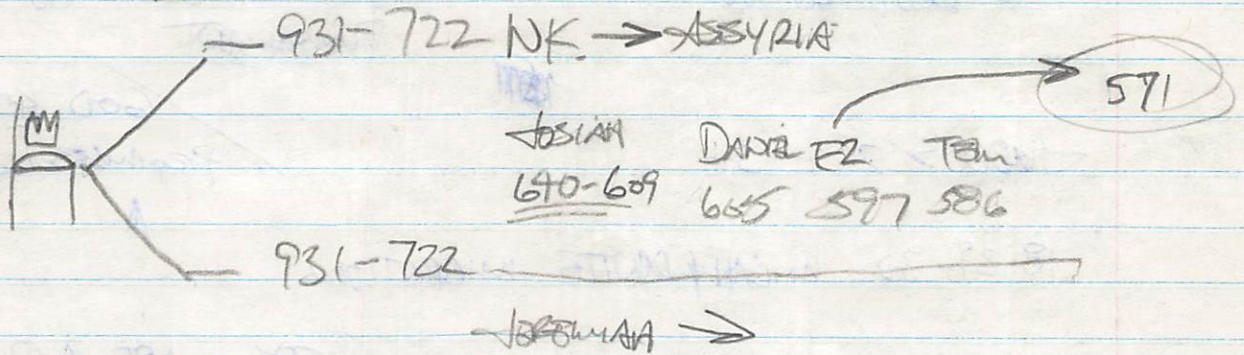
Solomon - APOTHEOSIS - SATIRE ABOUT SOLOMON  
FAITHFULNESS OF SMALL WHITE & SHEPHERD "HUMBLE"



~~JOE~~/526.

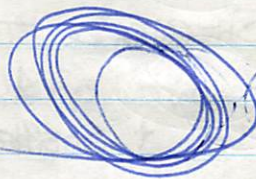
PRO-EXILE INTO (CIS) THE EXILE

YHWH → GOD OF BABYLON TO FIGHT ISRAEL  
18.5



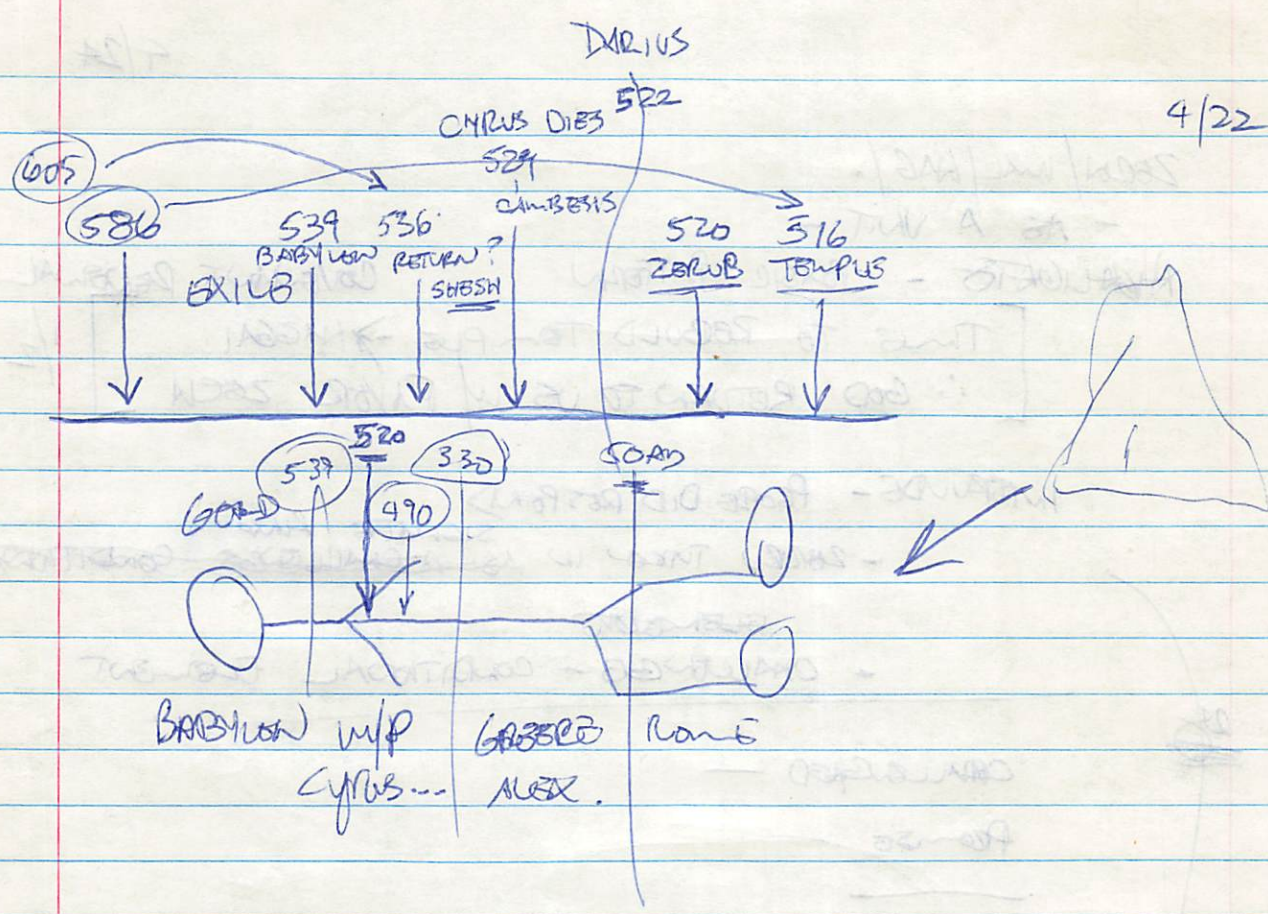
580-70 — 562-61 — 530  
LAST RECORDED EXILE / LAST RECORDED MATERIAL  
51:64

EZRA BABYLONIAN  
TWIN PROPHETS  
JERUSALEM POLYESTIAN





4/22



ISAIAH 2:6 - "... A LITTLE WHILE ... "

→ FUT.

520 - IS GOD FINISHED w/ US YET

"I Am w/ YUD"

THIS CONCERN FOR HIS PEOPLE - ZERUB AS ~~GOV~~ GOVERNOR (DESCENDED FR DAVID).



4/24

ZOBEN/MAL/HAG/  
- AS A UNIT -

HIGHLIGHTS - BASIC PATTERN

COVENANT REANAL

[ THIS TO REBUILD TEMPLE  $\rightarrow$  MEGAL  
∴ GOD RETURN TO US W/ FAVOR ZOBEN ]  $1/2$

INTERLUDES - PEOPLE DID RESPOND

- ZOBEN TAKES IN AS <sup>SIGNATE FAVOR</sup> A CHALLENGE - ~~CONDITIONAL~~

~~BLESSED~~

- CHALLENGES - CONDITIONAL ELEMENT

CHALLENGED —

PROMISE —

NEW CALL BACK TO COVENANT COMMITMENT.

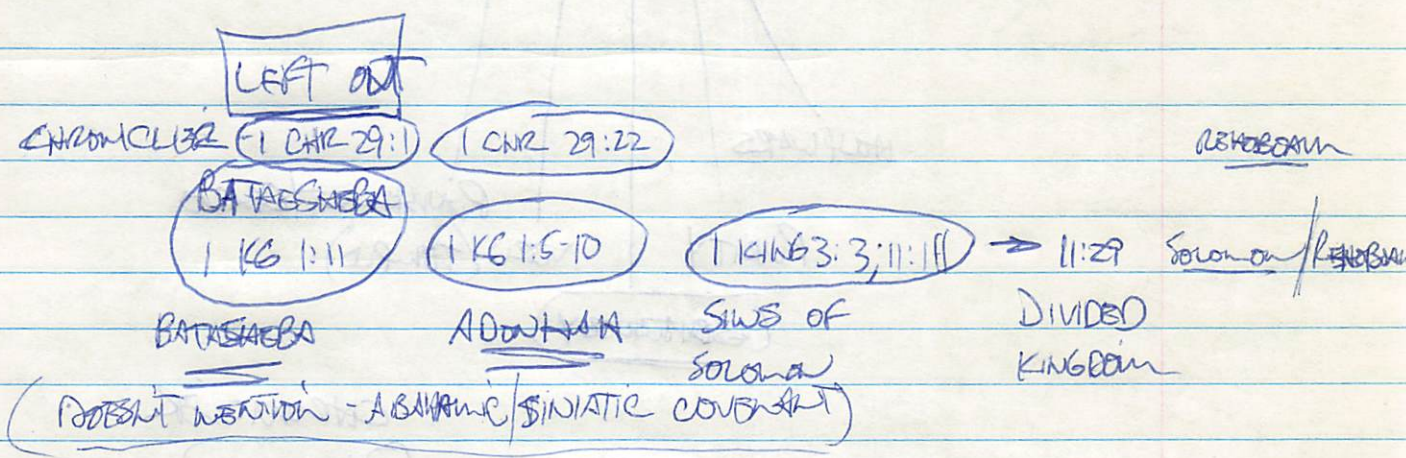
GOD HAS RETURN ———— conditions  
PEOPLE HAVE REPENTED ———— cont. blessed obed. JUDGE, ENEMIES  
BLESS PEOPLE

PROFILE OF A GENERATION (A REPENTING PEOPLE)  
PROPHET SPEAKS & PEOPLE REPENT (NOT AS W/  
PRE-EXISTING PROPHECIES)



# ACCURACY OF THE CHRONICLES:-

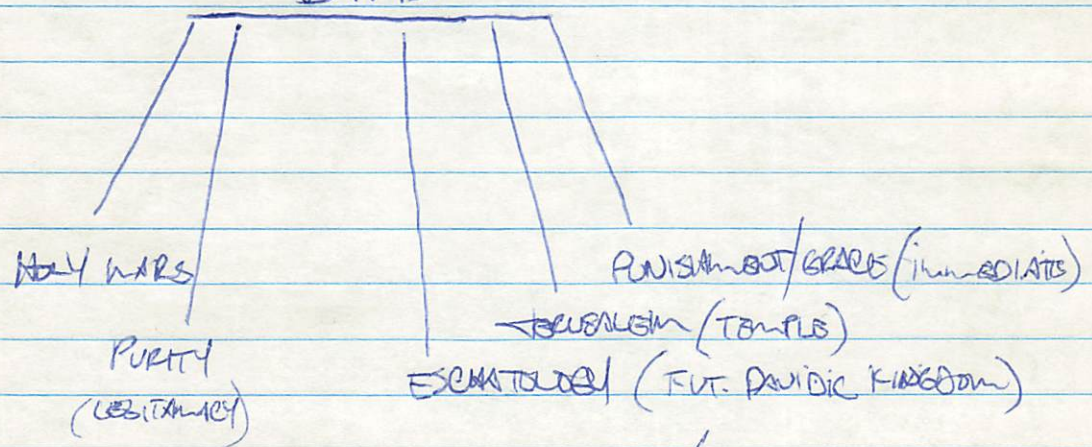
SAM/KING - Solomon → ~~SAM~~ → DIVIDED KINGDOM



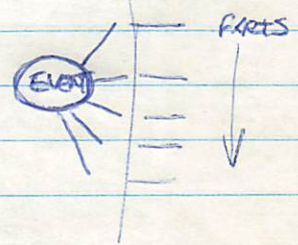
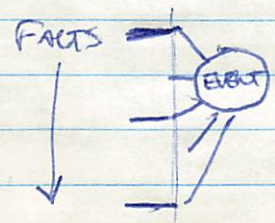
II CHRON 7 - FIRE FROM HEAVEN / POSITIVE FOR Solomon  
 → wisdom NOT AS GREAT IN CHRON. AS IN SAM/KINGS

## CHRONICLER

### DAVID

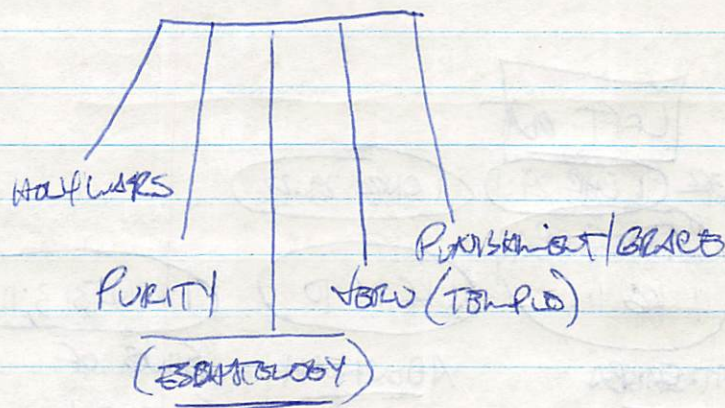


HISTORY → w/ A PURPOSE / NOT SCIENTIFIC HISTORY  
 CHRONICLER →





LAST PURPOSE: EXAGGERATE DAVID - CAR. FEELS ONLY  
 HOPE IS KING AFTER THIS ~~W~~ WORLD OF DAVID  
 - PRESENT HYPOTHETICAL IDEAL  
 EZRA / NEREMIA



RATIONALISM /

~~MYSTICAL~~  
 MYSTICAL ORAL  
 TRADITION

- CHRONICLER
- ① HISTORIAN
  - ② REDIRECTOR
  - ③ THEOLOGIAN
  - ④ PROPAGANDIST



~~13~~  
~~742~~  
~~105~~  
~~787~~  
~~742~~  
~~807~~

~~Post-Exilic Prophecy~~

3/11

DAN/ESTHER

WHY DAN & ESTHER? & NOT ISA-DANIEL & TAG 12

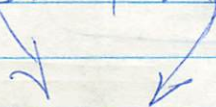


FAR MORE AGC - THAN ISA & B2.  
 POLITICAN ~~NOT~~ PROPHET R/2 AMOS  
 DAN/ESTHER SPEAK TO GENTILE AUDIENCES  
 R/2 NINIVE - VS. ASSYRIA  
 OBADIAH - VS. EDOM } TO ISRAEL

"WRITINGS" OTHER ALL CATEGORY!

- POSSIBLE INTERP. → LATER WRITINGS OR  
COMPILATION (NICE IDOA)

WHY DAN & ESTHER - NATURE OF THE BOOKS.



COVERS AROUND PERSONS & THE BOOK

HISTORICAL SIT.

END OF DANIEL (CH 9) - END OF JER'S 70 YRS  
 ESTHER → 490 - 473 - XERXES (BEFORE ARTAXERXES)  
 WHEN WRITTEN?

→ 536 B.C.? - DOESN'T MENTION RETURN (?)

DECEES OF CYRUS

- NOT NECESSARILY "HISTORY" BOOK -

WHO WROTE DAN? → 7:1-2 & 4:4; 6:25



OVER 50% WRITTEN IN 3RD PERSON (FIRST HALF)  
SIMPLY CONTINUING AGAINST DOGMATIC ACCEPTANCES  
OF DANIEL AS WRITER/COMPOSER

DANIEL - SET APART  $\Rightarrow$  FOLLOWERSHIP // KING'S CHOICE

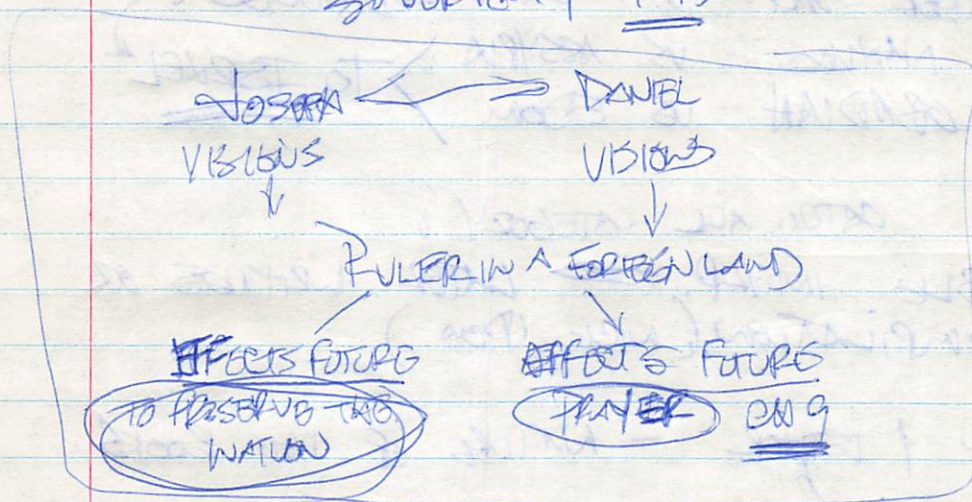
FOOD -

TRIED TO WORK W/ THE SYSTEM -

SENSE OF SEPARATION / & CO-OPERATION <sup>w/</sup> THIS

"ENEMY" - RECOGNIZES THE LORD GAVE JUDAH  
OVER TO BABYLON  $\Rightarrow$  GODLY W/ CO-OPERATION

PICTURES OF GOD - "NO VERBS" BUT "GOD GAVE" -  
SO VERBALLY 1:15



LEGEND / STORY / HISTORY

LOW BIVUITY - BECAUSE & TRUTH ELEMENT

FUT. FOR PEOPLE OF GOD  $\leftarrow$  CAUSE NEWS GET HIS ACT  
DECEAER.



2#7 GO/PO

CHANGES IN DANIEL 11 → BREVIARY CHILDS O.T.I.

5/15

ISA 44/48 →

Book of ESTHER

MID/LATE 5<sup>th</sup> CEN. AUDIENCE (LATER THAN DANIEL)

HISTORY → HAS TO SAY SOMETHING

~~ESTHER~~

BANQUET <sup>THING</sup> THEME: EVERY REVERES ABOUT BANQUET.



ATTENTION IN FEARS — GOD'S PROVIDENTIAL THEMES  
IN PURIM

PROUD RULERS AND IRONY

6:10 — Climax

DANIEL: RIGHTEOUSNESS OF GOD'S PEOPLE = GOD PROTECTS

ESTHER: GOD PROTECTS (PERIOD).



4:14 GOD WILL CARE FOR HIS PEOPLE  
REGARDLESS — EVEN IF YOU FAIL (BUT YOU  
WILL BE JUDGED FOR YOUR FAILURE).

FIRST EXAMPLE IN HISTORY OF ANTI-SEMITISM... - VS - ONE  
NATION (ISRAEL) AGAINST ANOTHER. ↓

RACE/PEOPLE ≠ NOT NATION

WISDOM LIT.





PROVERBS

JOB - ECCLES

BASIC & COMPLEX WISDOM

BASIC WISDOM: PRINCIPLES BY WHICH GOD GOVERNS WORK UNIV.  
PRV. 3: 1-10 (CAUSE & EFFECT BASIC ELEMENT)

COMPLEX WISDOM: KN WHAT DO,  
... EXPLAIN WHAT HAPPENS WHEN PRINCIPLES FAIL!  
eg. JOB

ECCLESIASTES NOT MAN'S WISDOM -  
BUT COMPLEX.

PROVERBS

3/18

WAY WHICH GOD USUALLY WORKS - BASIC WISDOM

STZ EM LABER → JOB → HEBERKIA (HIBAKKUK)  
CONCENTRATES ON THEOLOGY

PROVERBS 3: 1 - CAUSE  
→ 2 → EFFECT

BASIC WISDOM

do we see a happiness in the big & big in the book  
of Proverbs? — wisdom is in the here & now — ~~not~~

★ → PROVERBS NOT A SET OF UNIVERSAL PROMISES -  
BUT PRINCIPLES

OTHERSIDE - MAKING MEANINGLESS CHATTER OUT OF BASIC PRINCIPLES.

BREAK A PHYSICAL LAW TO OPERATE ON A DIFFERENT PRINCIPLE.  
ECCLESIASTES & JOB x REFERENCE TO PROVERBS.



JOE BUSTILLOS

BOTS 800 O.T. THEOLOGY

READING SUMMARY

- 5/18/81

## GERHARD VON RAD

I RECENTLY READ G. HENTON DAVIES' REVIEW OF VON RAD'S WORK IN ROBERT LAURINS CONTEMPORARY OLD TEST THEOLOGISTS (PP. 65-89)

DAVIES BEGINS HIS REVELATION OF THE THEOLOGY OF VON RAD STATING THAT VON RAD'S STARTING POINT ~~IS~~ <sup>IS IMPLICITLY</sup> ~~THE~~ <sup>THE</sup> HEXATEUCH <sup>IS</sup> "A HISTORY OF REDEMPTION" MORE <sup>IMPLICITLY</sup> "A Credo." THE HEXATEUCH'S CREDOAL FEATURES ARE VIEWED TWO WAYS: IN THEIR "CONSTANT FEATURES" (I.E., CONTENT), & IN THEIR "VARIABLE FEATURES" (I.E., THE VARYING MODES OF THEIR EXPRESSION). ~~HE DELINEATES THERE~~ HE ILLUSTRATES VARIOUS "CREDO" SUCH AS IN DEUT 26:5b-10 THE PRAYER FOR THE PRESENTATION OF THE FIRST FRUITS AT THE 'SANCTUARY, & IN DEUT 6: 20-29, A FORMULA OF THE FACT OF ISRAEL'S REDEMPTION. HE THEN DELINEATES THAT THERE IS A EXODUS TRADITION (PRIMARYLY CONCERNED w/ REDEMPTION) & A SINAITIC TRADITION (EXPRESSED IN TERMS OF THEOPHANY & COVENANT).

WHAT BECOMES INTERESTING AT THIS POINT <sup>THAT IS</sup> ~~IS~~ <sup>HOW</sup> VON RAD TRACES BACK FROM THE BIBLICAL DOCUMENTS, THE LITERATURE, BACK TO A "CULTIC" (NOW-HISTORICAL-NOW-STORY) TRADITION, ~~THAT~~ <sup>IS</sup> FOR EXAMPLE THE FESTIVAL OF WEEKS BECOMES THE SINAITIC TRADITION WHICH BECAME PART OF THE HEILSGESCHICHTE OF THE HEXATEUCH.

OBVIOUS THE VALUE OF SUCH AN <sup>ENDEAVOR</sup> ~~IS~~ IS THE UNCOVERING OF THE VARIOUS THREADS THAT MAKE UP THE TRADITIONS IN THE HEXATEUCH. THE BURDEN IS IN THE ANALYSIS OF ORIGIN OF THESE CREDO. DAVIES POINTS OUT "THE CREDO'S ARE NOT POINTS OF INAUGURATION; THEY ARE RATHER SUMMARIES OF KNOWN TRADITION."



CONCERNING HIS TREATMENT OF FAITH & HISTORY, VON RAD'S ~~THE~~ <sup>THIS</sup> ~~WACHS~~ VON RAD'S "RE-TELLING" (WACHS ZÄHLUNG) OF OT. CAN BE PAID TO FACE WITH WHAT SOME HAVE DUBBED

THE INTRACTIBLE MATERIAL OF THE OLD TESTAMENT ~~RENEWED~~ (THAT IS IN THE EYES OF CRITICAL-HISTORICAL / RELIGIOUS-THEOLOGICAL SCHOOLS OF THOUGHT). AGAIN THE VALUE IN THIS ENDEAVOR IS PROBABLY RECOGNIZING THE VARIOUS MATERIALS (HISTORIE & HEILGESCHICHTE). AND FOR VON RAD & HIS CREDS (HIS CONCERN FOR "CULTIC MEMORIALS & CULTIC CELEBRATION") ~~TENDS TO SYMPATHIZE WITH THE POINT OF VIEW THAT BY~~ OT. THERE TENDS TO BE A PREOCCUPATION W/ HEILGESCHICHTE. ~~AT TIMES~~ "VON RAD OFTEN DOES DEPART UNNECESSARILY FROM A LITERAL READING OF THE OLD TESTAMENT OR AGAIN "WE FEEL AGAINST VON RAD THAT CREATIVE LITURGIES DO NOT TAKE PRECEDENCE OVER HISTORICAL MEMORY OR TRADITION." (PER / <sup>HORACE</sup> HUMMEL P. 11)

THE SECOND VOLUME OF VON RAD'S OTT IS DEVOTED TO ISRAEL'S PROPHETIC TRADITIONS. HE DISTINGUISHES CLEARLY BETWEEN THE SO-CALLED CULTIC-PROPHETS & THE SO-CALLED WRITING OR CANONICAL PROPHETS; NOTING THAT THE RADICAL CHARACTER OF THE MAJOR OT. PROPHETS CAME FROM THE FACT THAT THEIR MINISTRIES WERE INAUGURATED BY A DEFINITE "CALL" (OFTEN EXCLUDING A CULTIC OFFICE). VON RAD'S ANALYSIS REVEALS THE FOLLOWING FEATURES ① GOD DIRECTLY, OFTEN ABRUPTLY, CALLS TWO PROPHETS TO THEIR TASKS ② THE PROPHETS ARE MADE RESPONSIBLE FOR CERTAIN TASKS, SOME TIMES LIFE AND ③ THE PROPHET'S CALL IS GENERALLY ASSOCIATED W/ VISIONS OF IMPENDING EVENTS THROUGH WHICH THE PROPHET'S DISCOVERY OF THE WILL OF GOD IS MADE KNOWN

WHAT WAS AN ~~ASSET~~ <sup>ASSET</sup> IN THE FIRST VOLUME (VON RAD'S POSSIBLE FOR THE CULTUS) IS A DRAW BACK IN THE SECOND. WHAT DAVID'S FINDS LACKING IN VON RAD'S TREATMENT OF THE PROPHETIC TRADITION IS ~~THAT~~ <sup>THAT</sup> HE DOESN'T REFLECT MUCH STUDY OF OTHER WORKERS IN THE SAME FIELD - RB



## ECCLESIASTES:

AUTHOR HIDING FROM US - DOESN'T WANT TO BE PUT  
 IN SPECIFIC SETTING → WANTS UNIVERSAL APPLICATION  
 (JOB - ALL WE KNOW IS PRE-EXISTED IN THE LAND)  
 OF UZ. - UNIVERSAL AP.  
 AROSE OUT OF HIST LIFE ST. BUT AUTHOR'S DESIRE  
 IS TO CONVEY UNIVERSAL MEANING.

OBSERVATIONS

THEORETICAL...

UNDER THE SUN - VANITY

→ \*

PAUL & QUONELTIA

ORIGIN / SCRIPTURE

WHO'S TO SAY -

⊕ WISDOM (MORAL TEACHMENT) ⊕

QUONELTIA SOME SORT OF PHILOSOPHICAL ODYSSEY

[WORSHIP ELEMENT - IDENTIFY / EXPERIENCE]

TABLE: MEANINGLESSNESS

\* 2:24-25

3:12-14; 22

5:18, 20

8:15

9:9, 10

11:7F

EAT / DRINK / BE MERRY

LIVE W/ THE WOMAN YOU

BE CONTENTED / ENJOY ~~WATER~~ GOD'S

FEAR GOD GIVEN YOU - GIFT OF GOD

KEEP GOD'S COMMANDMENTS

DIF. RICH YOUNG FOLK - SAW IT AS

(WHOLISTIC

APPROACH TO LIFE)

AN END - FORGETTING GOD!



POST-EXILIC PERIOD

TAKING AN OT.

STZ ~~IN~~ DEBAT TETRTELEON: GOD FORMING & RELATIONSHIP/ HIS PEOPLE  
" REBALING HIMSELF TO HIS WORLD (TAW ISRAEL)

MODEL NATION THAT WORSHIPS GOD

- ABRAHAMIC COVENANT
- EXODUS 19 - KINGDOM OF PRIEST
- EXODUS 3 - YAHWEH
- " COMES TO BE PRESENT

~~THESE~~

POST-EXILIC: OBSERVING TO THE COVENANT WAY OF LIFE

FROM ~~THE~~ DEBAT HISTORY (JOSHUA - KINGS) OLD (FATHERHOOD OF GOD, CHARACTERISTICS)

LATER ~~THE~~ DEBAT LATER PROPHECY & CHARACTERISTICS OF GOD REVEALED BY

~~THE~~ DEBAT PROPHECY

POST-EXILIC WRITINGS (LIFE IN EXILE) RELATIONSHIP OF GOD/W.  
DAN/ESTHER HIS PEOPLE

WISDOM LIT.

PS 139

POST-EXILIC  
POSITIVE

CHRONICLER/ESTHER/NEHEMIAH → THIS IS HOW YOU REACT  
TO THE DEBAT TETRA COVENANT

WISDOM } (SENSIBILITY OF GOD/DAVID MODEL)

WISDOM LIT.

- ① ~~THE~~ DEBAT ~~THE~~ DEBAT OVER LONG PERIOD OF "TIME".
- ② PULLING TOGETHER OF WISDOM LIT.

PROVERBS - BASIC WISDOM

WISDOM / OUR SILENCES

TETRA. DBT FP LO →

WISDOM / WORSHIP

REVELATION  
RELATIONSHIP